63

Stri Dharma

Official Organ of the Women's Indian Association

Vol. 6 No. 10] August, 1923 [As. 5 Post free

NOTES AND COMMENTS

The First Woman Councillor in Burma

The recent Reforms gave the Burmese Municipal Councils the right for the first time to elect women as Councillors. With great and commendable public spirit one of the most popular women in Rangoon stood for election at the first opportunity, and so pleased were the electorate to have this Doctor C. Kingsley that over 500 signed her candidature form and no other candidate would oppose her. Miss Kingsley has accordingly been returned unopposed as the first Woman Councillor of the Rangoon Corporation and sets a precedent for all Burma. We offer her our heartiest congratulations and feel sure that the interests of the women and children will be secure in her hands.

Dr. Kingsley's History

Miss Kingsley comes from an old Burmese family and lived in her childhood in Moulmein and Prome. She was first educated in the Government High School, Moulmein, and later came to a school in Bangalore. On her return from India, she became a student of Rangoon College where she took her Arts degree. She then went to Calcutta and took her Medical degree there after which she started to practise as a doctor in Rangoon, in 1910. Between 1911 and 1914 she studied in London and Dublin taking further degrees. Since of her return to Rangoon she has built up a large practice amongst all communities. The Editor of *Stri Dharma* met her there last year and was struck by her atmosphere of dedication to the improvement of humanity. She has done a great deal of social work in Rangoon, the most striking being the prominent part she took some years ago in a "purity crusade" which resulted in the closing of a number of houses of ill-fame in the very heart of the city and the introduction of the Burma Brothels Act. She has been a great advocate of Temperance, and given lectures to women on first aid and other topics of interest. Such women are the "New Brooms" of whom Lady Astor speaks in her article in our later pages and we wish her great strength of body to carry through her noble mission of civic purification, for to take on a further public responsibility must be a strain on one who is already overworked.

The Social Evil in India

The Calcutta Legislative Council has taken a fine step forward by introducing a Bill for the Suppression of Immoral Traffic, which was received and referred to a Select Committee without a dissentient voice being raised. The object of the Bill is to make it illegal and punishable for certain classes of people to make money through the immorality of others. These are gariwallas and rickshawallas who help in solicitation, landlords who let out houses for brothels, and finally procurers of girls for such places. The Bill has provided for the deportation of these last-named, which is the only punishment fit for them, for they are not fit to live amongst civilised people.

The Select Committee recommended that when a girl of under 16 has been rescued from a disorderly house the Court may detain her under the procedure laid down by the Bengal Children's Act until the age of 18 instead of 16 as first proposed, and that the punishment possible for all those who live on the earnings should be made more severe. It considers that whipping should be authorised for males, as fines are not a sufficient deterrent. We women do not like the idea of whipping; some form of segregation or deportation is more desirable.

It is very necessary that private effort through the establishment of Rescue Homes shall supplement this fine and prompt attempt of the Bengal Councillors to cleanse their city of a foul evil which the Chairman of the Corporation says employs 38,000 women in the city, and brings into it 1,200 fresh victims yearly.

Bombay's Purity Campaign

Just at this same time, but a year after the Report on Prostitution had been published, the Bombay Government have passed a Bill to amend the law relating to prostitution in Bombay City. It deals with professional and commercialised vice only and aims primarily at making it impossible for procurers to induce (1) any woman whatever to this life, (2) or to induce any woman under 18 to any illicit intercourse whatever. The Bill does not make any mistress or landlord of such houses punishable and thus it falls far short of the Calcutta Bill and of women reformers' wishes. Also it is only fooling with a most serious subject when the Bill provides a punishment of two years only for persons who detain inmates of a brothel *against their will*—though already in the general law of the land anyone who confines another for 10 days or more against their will may get a term of imprisonment extending to three years. The Bombay Bill is not thorough and it is not based on big principles. It fiddles with details instead of striking at roots. Still, anythihg is better than nothing, and it is good to see the social conscience waking

on this matter which is so wrapped up with the happiness of women, both pure and fallen. The subject is not one which anyone of us likes to think of, but it is our duty to know the truth and to cleanse the dark places in our cities. Ignorance is not innocencce. Knowledge of the evil in the world, and the power to withstand its temptations is true innocence. We hope that the Bombay Council will very soon amend its Bill in many particulars.

Items of Interes-

(1) Rao Bahadur Purnendu Narain Sinha, M. L. C., has submitted a scheme to the Patna City Municipality for organising a system of training in industries respectable Hindu girls in the town and granting a contribution of Rs. 300 a year for the work.

(2) Mrs. Ranganayaki, daughter of Mrs. Y. Subba Rao of Rajahmundry, has passed her B. A. Degree. She is the first such graduates amongst the Telugu Brahmana ladies of the Northern Circars. She has been of much help to the Rajahmundry Branch of the Women's Indian Association and we heartily congratulate her on her success.

(3) Miss A. Nagerawalla of Nasik has sent Rs. 58 to the W. I. A. Headquarters which she has collected as the year's subscriptions and donations from her friends and from members she has enrolled. We want every Secretary to follow her industrious and helpful example.

(4) A Fund is being raised to endow a Scholarship bearing Mrs. Drysdale's name to commemorate her noble work in the cause of education in the Madras Presidency. An influential Committee has been formed to collect the necessary amount. By her indefatigable work Mrs Drysdale opened opportunities for the Brahman girl-widows to get first-class education in Madras in that fine Hostel. The Ice House, Triplicane. Appreciation of her work is widespread, and follows her in her retirement from her post as Directress of Public Instruction. Contributors are requested to send their donations to the Fund direct to the Imperial Bank, Mount Road, Madras, in the name of the Mrs. Drysdale Scholarship Fund.

(5) The Thakor Sahab of Morvi has a given donation of Rs. 45,000 to the Lady Reading Women of India Fund for the endowing and equipping of a two-bedded ward in the new hospital for women at Simla.

Tribute to Women's Powers of Organisation

A most successful meeting was held in one of the largest public halls in London, which holds several thousand people, to protest against the unjust treatment that is being given to Indians in Kenya, Africa. The correspondents to the Indian newspapers are full of praise for the efficiency of the organisation of this meeting, which was carried through entirely by women. The women of India must be grateful to their London sisters who have given up so much of their time and energy to help to improve conditions for their sisters in far-away countries. It is a very difficult business to get all the printing and advertising, selling of tickets, Press notices, and stewarding arrangements carried through for these great meetings and when women have shown themselves fit to do that they are fit to take a full share in all work for the benefit of the nation. Indian women are gradually learning also how to conduct their own meetings very ably, and practice will make perfect, as it has done in the case of those English women.

The Bangalore Seva Samaja

At the Mahila Seva Samaja, Bangalore, the distribution of the Kamala and Kasturi Prizes took place on the 20th July, under the Presidency of Mrs. A. reenivasa Iyangar. There were more than 350 ladies present. After a little music and the reading of a chapter from the Mahabharatha, the Chairman gave away the prizes, which consisted of silver cups, to Sou: Dhanalakshimi and to Sou: R. Kamala, respectively. She observed that the donors, (Messrs A. K. Sankaiya and M. Krishna Murti) who had instituted these prizes in the names of their deceased daughters, deserved the gratitude of the Samaja for the encouragement they had thereby afforded to pupils attending and profiting by the Purana classes. She expressed the hope that other ladies and gentlemen would come forward and similarly help the work of the Samaja.

The recent results of the Public Examinations for 1923 in regard to the pupils of the Mahila Seva Samaja are very satisfactory. Seven girls were sent up for the English Lower Secondary Examination; and of these five passed, one of them in the first class. Of the eleven who appeared for the Kannada Lower Secondary Examination, nine passed, with one in the first class. Sri T. Kaverammа, a former pupil of the Samaja and a scholarship holder, passed the S. S. L. C. Public Examination of 1923. Sri Sampige Lakshamma, a stipendary student, completed successfully her midwifery training in the Maternity Hospital.

The Women's Home of Service, Madras

The Women's Indian Association has been the happy recipient of a generous donation of Rs. 250 and a letter of encouraging good wishes from Her Excellency Lady Willingdon in support of its scheme for Seva Sadan, or Women's Home of Service for Madras. "Ananda Ashram", the habitation of the Home, has been in the hands of the decorators. The Baby Welcome Centre has been carefully organised, and classes for women in varied subjects have been arranged. The rattan, knitting, plain sewing, and conversational English and Sanskrit classes have already been opened. A gift of a knitting-machine has been made to the Home by a Professor of Science and this should be a source of income to the Home and to the women who make the knitted articles. The complementary gifts of a sewing machine and a typewriter would be much appreciated by the Association. The famous Coir Factory of Alleppey has promised to supply the necessary matting for the large Hall of the Home. A motor-bus service has been established at a cheap rate at stated hours between the Mylapore Tank district and the Home, which will enable

ladies to take advantage of the training which will be offered by the Home during the afternoon hours. When the scheme is in full working order it is planned to give an "At Home" in the premises to the Donors, Sympathisers and Members. The Home is fortunate in having obtained the services of Dr. Muthulakshmi Ammal for its Baby Clinic and Mrs. R. Lakshman Rao for its Resident Superintendent. The following is a list of the Donors by whose kind aid this new venture in the women's cause has been made possible in Madras:

		Rs.
H. E. Lady Willingdon	...	250
The Rajah of Ramnad	...	200
The Zemindar of Chunnampet	...	150
Sir M. C. Muthiah Chetty	...	150
Lady P. Ramanathan	...	102
Per Mrs. Cousins	...	150
The Hon. C. P. Ramaswami Aiyar	...	100
The Hon. K. V. Reddi	...	100
The Hon. Mr. Patro	...	100
Mr. C. Madhavan Nair	...	100
Mrs. S. Guruswamy Chetty	...	100
Mr. V. C. Seshachariar	...	100
Mr. A. Duraiswami Aiyar	...	100
Lady Rajagopalachari	...	100
Mrs. V. Venkatasubba Rao	...	100
Mr. T. R. Venkatarama Sastri	...	100
Mr. A. Schwarz	...	100
Mrs. Hasan Imam	...	100
H. H. The Thakur Sahab of Rajkot	...	100
Sir P. S. Sivaswamy Aiyar	...	100
Mr. T. Rangachariar	...	100
Mrs. T. V. Seshagiri Aiyar	...	100
Justice C. V. Kumaraswami Sastri	...	100
Mr. V. V. Srinivasan	...	109
Mr. T. Rajagopalachari	...	100
Sir T. Sadasivier	...	100
Messrs. V. Perumal Chetty and Sons	...	100
Mrs. D. Jinarajadasa	...	100
Mr. and Mrs. Shama Rao	...	100
Mr. V. Ramachandra Naidu	...	100
Justice V. Ramesam Pantulu Garu	...	100
Dr. Srinivasamurti	...	75
Mr. A. Krishnaswami	...	50
Mrs. T. S. Ramaswami Aiyar	...	50
Mr. V. Masilamani Pillai	...	50
Mrs. H. Stead	...	50
K. Balasubrama Esq.	...	50
Mrs. Mudaliandan Chetty	...	26
Dr. Subramania Iyer	...	25
Mr. Govindaraghava Iyer	...	25
Mr. V. V. S. Avadhani	...	25
Mr. E. A. Natesan	...	25
Mr. V. Tiruvenkatachari	...	25
Mr. Thavo Vudayavarlu Chetty	...	25
Mrs. Mudliandan Chetty	...	25
Justice Devadoss	...	25
Mr. Appa Rao	...	25
T. Muthukrishnan	...	25
Mrs. Puttanna Chetty	...	20
Mrs. Annapurni Manjari Ramier	...	15
Mr. T. G. Krishnamurti	...	10
Mrs. Sheshadry Iyengar	...	10

THE IDEAL OF WOMANHOOD

BY LOTIKA GHOSE, B. A.

[Editor's Note: The writer comes of a famous stock, her uncle being Sri Arabindo Ghose and her father the poet Manmohan Ghose, well-known for his beautiful English verse. Miss Ghose has recently taken her Honours Degree in English literature in Calcutta University. As her father is almost blind she and her sister act as his secretaries as Milton's daughters did. She made a spirited defence of Woman Suffrage recently in Dajeeling at a Rate-payers' Public Meeting.]

To those who staunchly cleave to that feminine ideal, which they call the "Womanly Woman," with their horror of woman's franchise and woman's entry into the professions as being an unsexing of the sex and a profanation of all that is gentle, sweet and modest in us women, I ask, "do you realise the full significance of your protest, and the full reality in all its bearings on the cause you think yourselves to be upholding?" I want to show you that you are standard-bearers of a banner which may have inscribed on it the "Womanly Woman," but under this super-imposed writing lies that now discredited and original writing, forever to be blushed at, which the dark backward abysm of time has written there through ages of slow prehistoric growth and which is comprised in the one word ......"Slavery."

Under this beautiful motto we faintly see wife-capture and wife-purchase and the institution of serfdom from captives in war which began and went hand in hand with the institution of marriage. We do not deny that slavery in its own day and time served a beneficent purpose in that far past and patriarchal age when marriage also first arose. Without slavery human civilisation would never have developed to its present pitch. The culture, refinement and beauty, the art and thought of Hellas, we remember, and the law and order and stable Government of Rome were all built up on the substructure of slavery. But Christianity came in the West, and at first discountenanced and then stamped with a mark of horror the idea of slavery, and in its wake came by slow stages modern democracy which makes it an impossibility. Even in the immemorial East the religion of Buddha with its softening and humanising influence has sapped it and discredited it, though much more gradually, and the expansion of Western democracy into the Orient makes slavery as impossible here as in the West. The idea of the division of labour has supplanted the idea of slavery, and even from modern capitalism the last faint tinges or relics of slavery are being swept away.

In the inscription on your banner,—the 'Womanly Woman,'—lurks more than a trace of that servitude which was the essence of primitive marriage as it existed in the old patriarchal tribes. Slowly,—and Christianity has been the greatest factor in this development—there has been a beautiful evolution of the ideal of marriage from wife-capture and wife-purchase to the noble conception of an equal division of labor and an equal partnership and comradeship of man and woman based on a strictly monogamous foundation.

We see that the old ideal of the 'Womanly Woman,' has arisen from, and is a development of, the ideal of womanhood in patriarchal times. We have now launched on different times from those of old. The simplicity of life in olden days enabled us to retain this simple ideal of womanhood. To-day we must change our ideals, for our life is changed. Life is much more complex than of yore. The family is not the only sphere with which men and women must concern themselves. Men must now think of the weal of the nation, and not only of the nation but of humanity. They have changed with the times, as witness their tremendous public activity. They do not now think of their family and tribe only as they did in past times but extend their interest to the welfare of the nation and the whole world. Is it right on the part of us women to keep in the background for the sake of an ideal we have long outgrown and which scarcely fits us now? We must rouse ourselves and help our fathers, husbands and brothers in their capacity as the citizens of their country and of the whole world. What is it but selfishness to restrict ourselves to the narrow domestic sphere and think of ourselves as only the appendage of our children and our husband and nothing else? It was only selfishness that made man concern himself with his family or at best his narrow clan or tribe in the patriarchal age. Clans and tribes have now merged into nations and commonwealths, every member of which must concern himself or herself with the general good if the nation is not to stagnate. Man's moral evolution makes him cast off his barbarity and selfishness and widen his outlook and his interests. Is it right on the part of women to hold to their puny and limited interest comprised in the domestic sphere and that alone, and to stand by an unprogressive ideal?

We do not object to the part of the ideal of the 'Womanly Woman' which has the eternal feminine in it, but we object to its being thrown out as a barrier against all further progress. Nature herself would cry out against us if we tried to destroy the ideal of sweetness, gentleness, compassion and unselfishness which must always be the prime virtues in woman and which her position as wife and mother forces her to have. The modern woman must not arise from the complete destruction of the old ideal, but must be an improvement on her ancestresses. In the first place her intellectual qualities must be developed. It is a silly to think that a woman's intellectual powers are of a lower order than a man's, and that a woman loses her feminine charm by sharpening her intellect. It is for modern women to break this idea founded on masculine selfishness and conceit, and to show that it is not necessary for her to remain stupid in order to retain her sweetness. Full and free education must be given to all women, not only an education that will make them able to appreciate the worth of men but an education which will feed their minds, souls, and brains, and will allow them to work side by side with men. All the doors of culture must be thrown open to woman and there must not be any prudishness as to this or that being an unfit subject for her to study, for her view must not be narrowed down by restricting it to only one side of a thing. She will not then be able to take a broad and comprhensive view. She must not be confined in her home but must be allowed to have free intercourse with her fellow beings and be able to see every side of life. The effect will not coarsen her or make her callous and unsympathetic. Rather like a healing angel will she go carrying balm to the suffering, and ordering and arranging the world as she did her home of yore, and bringing peace and prosperity there. She will lose all her prudishness, conservatism and slavish devotion, and with true womanliness develop a sense of frank *camaraderie* which will enable her to take an efficient and active part in public affairs by helping man, and not ousting him from that domain as many fear. From the ashes of the "Womanly Woman" will rise a noble, courageous and free soul, strong to act and strong to suffer. Let us therefore raise the banner of Liberty, Camaraderie and Equality.

NEW BROOMS

BY VISCOUNTESS ASTOR, M. P.

Why are we women in politics? What is it all about? Something much bigger than ourselves. Schopenhauer was wrong in nearly everything he wrote about women—and he wrote a lot—but he was right in one thing. He said, in speaking of women, "The race is to her more than the individual," and I believe that it is true. I feel somehow we do care about the race as a whole; our very nature makes us take a forward vision. There is no reason why women should look back. Mercifully, we have no political past; we have all the mistakes of one-sex legislation, with its appalling failures, to guide us. We should know what to avoid. It is no use blaming the men—we made them what they are—and now it is up to us, to try and make ourselves—the makers of men—a little more responsible. We realise that no one sex can govern alone. I believe that one of the reasons why civilisation has failed so lamentably is that it has had one-sided government. Don't let us make the mistake of ever allowing that to happen again. I can conceive of nothing worse than a man-governed world—except a woman-governed world—but I can see the combination of the two going forwards and making civilisation more worthy of the name of civilization, based on Christianity, not on force—a civilisation based on justice and mercy. I feel men have a greater sense of justice, and we of mercy. They must borrow our mercy and we use their justice.

"New Brooms Sweep Clean," says our English proverb.

We are new brooms. Let us see that we sweep the right rooms. Personally I feel that every woman should take an active part in Local Government. I do not mean by that that every woman should go in for a political career—that, of course, would be

absurd; but we can take an active part in Local Government without going in for a political career. We can be certain when casting our vote that we are casting it for what seems nearest right—for what seems more likely to help the majority, and not bolster up an organised minority. There is a lot to be done in local politics, and it is a fine apprenticeship for Central Government; it is very practical, but I think that, although practical, it is too near to be attractive. The things that are far away are more apt to catch our imagination than the ones which are just under our noses, and then they are often less disagreeable; yet in our Local Government is our first responsibility." (*In World's Work*)

A LEGEND OF CHAMBA

"Tell me a story!" pleaded the English child, as, weary with play, she nestled at her mother's knee, in the cool evening.

Lovingly the mother smiled down upon the eager, upturned face.

"An English story?" she asked.

The broad verandah looked out over an Indian plain, yet, evening by evening, the two loved to journey in fancy to the far-off English home which the little one had never seen. But to-night, moved by some changeful impulse, she shook her head.

"No, please, an Indian story!"

There was a moment's pause; then the mother's voice echoed softly through the cool silence.

"This is the legend which the women of Chamba tell, as they go on pilgrimage to the Rani's tomb. Many hundred years ago the city lay fair and serene upon the mountain slope, even as it lies to-day. Yet the hearts of the daughters of Chamba were sad, and their lives burdened by weary toil. Day after day, beneath the scorching sunbeams, they had to journey long distances to fetch water from the River Ravi, which flowed through a rocky valley beyond the city. Now it came to pass at length that the Rajah looked with pity upon their ceaseless labours, and gave orders that a channel should be cut in the rock, through which the waters might be brought into the city.

Gratefully the women called down blessings upon his head; but alas! their hopes were raised only to sink again—the channel was cut, yet the waters would not flow through it.

Then the Rajah consulted a Brahmin, and this was the word that came to him. 'The god of the river demands a victim. Let a grave be dug on the spot whence the waters should flow, and thy son and heir be laid within it, a living sacrifice, and they will gush forth clear and sparkling.'

The prince and the father struggled together within the Rajah's breast, but the prince conquered. Bowing his head, he made answer, 'I have promised the daughters of my people that the life-giving stream shall be brought within reach of their frailest and feeblest, and I will not fail them.'

But the Rani, standing by, raised her eyes to her husband's, and they shone with a strange light. 'He shall not die!' she said quietly.

His eyes met hers, sadly, yet firmly. 'Shall my word fail? Shall the women toil on in hopeless weariness?'

The Rani's eyes did not fall. 'Our son shall not die,' she repeated steadily; 'neither shall the women suffer. Behold, even I, the Rani, will lay me down in the open grave, gladly and peacefully, as upon my bed, in the place of the boy and for love of the daughters of my people.'

Gentle and meek had the Rani ever been, but now on a sudden a new strength seemed to have possessed her, and her husband bowed before it, as before the voice of a god. Even as she had said, so it was done. Calmly and gladly the Rani laid her down in the open grave, and lo! when the sacrifice was accomplished, the waters gushed forth; and to this day, as the daughters of Chamba fill their pitchers at the bubbling spring, they bless the memory of her who laid down her life for her people."

The English child flung back her head with an indignant gesture; her eyes were dim with tears.

"Oh, mother, I cannot bear it! How could they make her do it?

The mother drew the small, quivering form closer to her. "They did not make her do it, darling."

"I know. The brave, noble Rani! Oh, how her son must have cried when he knew, and how everybody must have loved her!

I love her; but, mother, do not say that it was right! If they had known—"

"If they had realised that the heart of God is more loving and tender than the heart of any of His children, they would not have dreamed that He called upon them for such a sacrifice. But, little one, the story is not all dark. Through the darkness of that terrible mistake there shines out, pure and bright, the love that gave itself freely for the life of others. Darkness and cruelty will pass away; love and sacrifice remain. And wherever the story is told, while the world lasts, the memory of the Rani, who sacrificed herself for love's sake, shall be loved and honoured."

Give Beauty to Your Child

It has seldom been our pleasure to see more artistically manufactured play-toys for children than those of which some specimens have been presented to the Women's Home of Service by Messrs. Appanah & Co., of Bangalore. All the equipment of an Indian kitchen and home is made by them in miniature and in most delicate, indeed exquisite colourings, pale pinks and violets, shades of delicate browns and greens, which are a delight to the eye, as the finish of the glaze is to the touch. We know how little ones love to play at keeping house and pretend to be grown-ups conducting households. Messrs. Appanah has catered for this childish pleasure and their toys should certainly be sampled by our readers. They are purely Indian in character and production. Their perfection of form, colour, and finish will be an unconscious school of artistic taste for their little owners.

HER OFFERING

Very straight but very thin,
Bare of foot and dark of skin,
On her head a cloth-wrapped load,
Down the dusty Adyar road,
Stately a coolie woman
Briskly stepped—to any true man
Making challenge sharp as sabre;
For her labour
Borne so queenly up,
Though, for her life cup
Held (one saw) few drops of leisure,
And her household measure,
Brimmed (as one could see)
Most with poverty—
Yet, though tight her mouth was drawn,
Something shone
In her eyes,
Distant, wing-borne seraph-wise,
Holding mine,

To a little wayside shrine,
Where a flame in darkness burned
The coolie woman turned;
Laid her load
On the dusty Adyar road;
From her thin and old
Russet sari's fold
Gathered in a trice
Jasmine flowers and rice;
Just a handful—just
That—and heavenly trust
Lifting these (thought I)
More than millions high.

To the shrine the woman bowed
Deeply, strangely proud,
Not as one who cowers;
Spread her rice and jasmine flowers
On the threshold of the shrine
Where the symbolled Power Divine
Less beheld than felt,
Dimly dwelt.
Then, with close-shut eyes,
Rigid, straight, palmyra-wise,
Stood she, very calm,
Empty-handed, palm to palm
At her naked breast
Closely pressed:
Gave her head a forward tilt;
From it spilt
Over its devoted brim
Every thought but thought of Him;
Silent stood, alive yet dead.

And God said:
I accept your offering,
Sister: not the offered thing;
Not the rice and jasmine flowers.
These my image-making Powers
Shaped and coloured from my stuff,
Mild or tough,
As my thought desired;
Beat and fired in the furnace of my heart,
These are part
Of myself.

Who can gather pelf
From such offers
Filched from his own offers?
Or escape last life's defeat
Who himself doth eat?
Yet, beyond the offered thing
I accept your offering:
Not (for bliss your proffered price)
Jasmine flowers and rice;
Though, for life's fair nourishment,
And for beauty sweetly spent,
These be good.

I accept your attitude.
I, who only live
While I give,
See in it a sign
Mirroring mine;
Warranty of sure persistence
Of existence
Set on law
Simple, without flaw—
That which only takes,
Swells and breaks;
Only that which gives
Truly lives.

The woman wakened from her trance;
Gave a glance
Up and down the Adyar road;
Lifted to her head her load;
Fresh as dew-washed day
Went her way,
Bearing in her heart a bliss
Drawn from deeper life than this.

JAMES H. COUSINS.

THE POSITION OF WOMEN IN THE VEDIC PERIOD

(B. C. 3200—1400)

BY C. GOWRI DEVI

In the Vedic period it would seem that girls had some voice in the selection of their husbands. The woman who is of gentle nature and of graceful form selects among many her own loved one as her husband—(Rig.X,27, 12). We can almost imagine we see the *Swayamvara* system of later times foreshadowed in the above verse. Fathers too, always, exercised a wise control in the selection of husbands for their daughters and, as at the present day. fathers gave away their girls gracefully adorned and decked with golden ornaments—(Rig. IX, 46, 2; X 39, 14.)

The ceremony of marriage was an appropriate one and the promises which the bridegroom and bride made to each other were suitable to the occasion. The translation of the two following verses will show that the unnatural custom of early marriage was unknown and that the girls were married after they had attained their maturity. "O Visvavasu! (god of marriage) arise from this place, for the marriage of this girl is over. We extol Visvavasu with hymns and prostrations. Go to some other maiden who is still in her father's house and has attained the signs of the age of marriage. She will be your share, know of her."

"O Visvavasu! arise from this place. We worship thee bending in adoration. Go to an unmarried maiden whose person is well developed, make her a wife and unite her to a husband."

Some other verses which I omit here for want of space show at once the appropriate nature of the ceremony that was performed and the position which the young bride occupied in the home and affections of her lord.

The two following curious verses lay down the law of inheritance and is in the later development of the Rig-Veda. Anyhow it is peculiarly interesting. The translation stands thus: "The father who has no son honours his son-in-law capable of

begetting sons and leaves his property to the son of his daughter. Thus the sonless father trusts in the daughter's offspring and lives content."

"A son does not give any of his father's property to a sister. He gives her away to be the wife of a husband. If a father and mother beget both son and daughter, then the son engages himself in the acts and duties of his father while the daughter receives honour"—(Rig. III,31). This is the first germ of the Hindu law of inheritance which makes the son and not the daughter the inheritor of the father's property and religious duties, and which allows the property to go to the daughter's son only in the absence of male issue.

After marriage and inheritance, it is necessary to complete our account of social and domestic customs and speak of the funeral ceremony also. It remains only to allude to one remarkable verse of the 18th hymn which distinctly sanctions the marriage of widows.

"Rise up, woman, thou art lying by one, whose life is gone. Come to the world of the living, away from thy husband, and become the wife of him who holds thy hands and is willing to marry thee—" (Rig. X, 18, 8.)

I further quote here with pleasure the following remarks with which Dr. Rajendra Lala Mitra concludes a paper on the funeral ceremony in ancient India: "That the marriage of widows in Vedic times was a national custom can be established by a variety of proofs and arguments; the very fact of the Samskrit language having from ancient times such words *Didhishu*, 'a man that has married a widow', *Prapûrvâ*, 'a woman that has taken a second husband,' *Punarbhaaa*, 'a son of a woman by a second husband,' are enough to establish it."

The harmless passage (X, 18, 7) which was altered and mistranslated in later times to sanction the barbarous custom of *Sattee* or the burning of widows on the pyre of their husbands, may thus be translated:—"May these women not suffer the pangs of widowhood. May they who have good and desirable husbands. Enter their houses with collyrium and butter. Let these women without shedding tears and without any sorrow first proceed to the house wearing valuable ornaments."

There is not a word in the above relating to the burning of widows. But a word in it '*Agre*' was altered into '*Agne*' and the text mistranslated and misapplied as follows. '*Arohuntu yonim agre* (may these women first approach the place) into a '*rohantu yonim agne*' (let them enter the place of fire). By the most awful crime in the history of literature, says the Rev. A. C. Clayton in his "Rig-Veda and Vedic Religion," page 12, this phrase was altered in later times...............and by their terrible falsification the verse was made to justify the burning of widows.

In the words of Prof. Max Muller: "This is perhaps the most flagrant instance of what can be done by an unscrupulous priesthood. Thousands of lives have been sacrificed and a fanatical rebellion been threatened on the authority of a passage which was mangled, mistranslated and misapplied."

ODDS AND ENDS

Not Worth One's Salt

This is a time when everyone is thinking of salt in India. A housewife is "not worth her salt", as the old English proverb says if she does not know of the many uses to uses salt may be put. Here are a few of them:

A small lump of salt in the oil reservoir of the lamp will make the kerosine oil last longer and give a brighter light. A strong solution of salt and hot water fomented on inflamed rheumatic joints relieves pain. A gargle of salt and water is good for a sore throat. A bag of salt heated in the oven and placed on the part will often relieve acute pain. Always wash vegetables in salt: it removes insects. Freshly made ink-stains can be removed from a carpet or mat by application of dry salt. A handful of salt will clean saucepans and take away the smell of onions.

How to Wash Lace and Woollen Articles

Many women would be glad to know how best to wash the pretty lace trimmings and delicate woollen garments which they take such pride in making for themselves or their babies. We all know that if they are sent to the washerman with the rest of the household linen they are likely to come back torn, or eaten by insects, or in the case of woollen articles so shrunken that they can hardly be worn again. The best way therefore is to wash them at home, for as the proverb says, if you want anything done quite to your liking—do it yourself.

To wash lace First, make a lather of warm water and somegood soap, or soap-nut: then put in the lace and shake it about in the soap-suds until it looks clean. Lace should never be *rubbed*. Afterwards rinse itinplain lukewarm water until all the soap is washed out of it and then in a little milk, which will give it the required stiffness. Place it between the folds of a clean white handkerchief, and iron it while still damp. One or two lumps of white sugar, dissolved in a little water, will also slightly stiffen lace.

To Wash Knitted or Crochetted Articles

All woollen articles, such as shawls, babies' jackets, booties, etc., must also be put into soap-suds, and not *rubbed with* soap. When clean, they should be rinsed once or twice in lukewarm water. Care must be taken to *squeeze* out the water, and not to wring or *twist* the garment.

If any of the wool is *coloured*, it is a good thing to add some salt to the water. After rinsing, woollen articles should be placed between the folds of a clean towel, and as much of the moisture as possible beaten out with the hands, after which they should be hung out and dried in the sun. In the case of a *shawl*, the four sides should be carefully pinned, or tacked out on a sheet, in order that it may not *shrink*, or get out of shape, in the process of drying.

WOMEN THE WORLD OVER

China

Central China has now granted woman suffrage, and a woman, Wong Chang-koo, sits in the Parliament of Central China. The women of Central China worked for 20 years for the vote. An active campaign for equal suffrage is now in progress in Southern China, and women are to introduce in the next National Parliament a Bill for equal suffrage, equal right to education, equality with men before the law, prohibition of slave-selling, and improved marriage laws. The Woman's Rights League in China, founded by women graduates twelve years ago, immediately after the revolution, with only twenty students in its membership, now has branches in Peking, Shanghai, Nanking, and Chekiang. Each of these groups makes frequent reports, and conventions are held twice yearly. Mrs. Tchou, a prominent Chinese woman, was a Government delegate, representing all China, at the Congress of the International Woman Suffrage Alliance at Rome recently.

Japan

The following shows the spirit of modern Japanese women of the educated class:

A toilette company purely under management of women has been established in Tokyo by women, all wives of prominent Japanese. Offices have been opened in the Marunouchi building. Mrs. Tsuneko Irisawa, wife of a noted medical professor of Tokyo Imperial University, has been appointed managing-director and Mrs. Kuniko Saito, Mrs. Yayoi Yashioka, president of the Women's Medical College; Mrs. Takako Kaetsu, dean of the Tokyo Women's Commercial School Mrs. Fusako Yamawaki, wife of the former president of the Court of Administrative Litigation, and Mrs. Tokuko Okada, wife of Dr. Okada, are on the directorate. The company has taken over the interests of the Standard Chemical Company at Shibaura and has been re-incorporated with a capitalisation of Yen. 350,000.

England

Mrs. Margery Corbett Ashby has been elected President of the International Women's Suffrage Alliance, from which office Mrs. Chapman Catt resigned in Rome. The following is a concise account of Mrs. Corbett Ashby's life:

Educated at Home and at Cambridge, where she obtained a classical Tripos. Holds a degree of Dublin University. Has been on the Committee, Secretary, and Vice-Chairman of the British Auxiliary. Was a Poor Law Guardian for nine years for the second largest Union in London. Is in the Councils of the Liberal Party. Has stood twice for Parliament in 1918 and 1922 for Richmond, Surrey.

Her husband is a barrister, who fought through the war as Captain of Infantry at Ypres, Albert, and Arras. Has one son, Michael. Her father was an M. P. and her mother was one of the first women to be elected on a local Government authority, was an indefatigable worker for abandoned and orphaned children.

Seventy-one, and a painter of six weeks' standing only, Mrs. S. A. Barnett, widow of Canon Barnett, has had her first picture in oils accepted by the Royal Academy. Mrs. Barnett began to paint for the first time in oils on February 17— six weeks before sending in day. She has often lectured on art, and many years ago started a lending picture library for the East-End, but, except some 40 years back, when travelling in Egypt, had never attempted any sketching. Mrs. Barnett was persuaded by some of her friends to send the picture into the Academy "just to see what would happen." Mrs. Barnett has one or two other pictures—unfinished—at the Institute School of Art, Hampstead. She was the Founder of the Institute, and co-founder, with Canon Barnett, of the Whitechapel Art Gallery.

The interest of women in a recent Parliamentary election for a mining district was very pronounced. Despite inclement weather many women came to the poels and voted.

Miss M. I. Bertram, who was recently ordained Elder at the College Road, Presbyterian Church, Newcastle, is the first woman Elder in the Newcastle Presbytery. Although the Assembly at Manchester last month suspended its decision against women in the Ministry, the admission of women as Elders was accepted at Newcastle two years ago.

Italy

The draft of the Municipal Woman Suffrage Bill in Italy is accompanied by a report stating that the grant is the "first experiment, the results of which may lead to future larger concessions." The Socialists will propose an Amendment to the Bill, by which the vote would not be limited to certain categories, but extended to all women.

America

The National Woman's Party organised a monster celebration to commorate the first "Woman's Rights Convention" held on the same date, July 20, 1848, 75 years ago. The present memorial took place in the same town, Seneca Falls, and special honour was done to the pioneer women souls of that early time, Elisabeth Stanton Cody, Susan B. Anthony and Lucretia Mott. The modern American women are determined to make the conditions of life for women as easy for women as they now are for men, and their motto is "Failure is impossible."

Egypt

The International Woman Suffrage Congress at Rome passed the following Resolution:

That this Congress deplores the fact that the Government of Egypt has taken away from their girls and women the right, held for many years, of entering for the primary, secondary and higher examinations, and declares that the equal right of young men and women to share in all the educational opportunities of the country is an essential sign of progress and civilisation.

TAMIL

அணிகலம்.

ஜீவான், தன் தாயைப் பார்க்க வந்தபோது, பிறள் ஒருத்தியினுடைய செல்வத்தை நினைத்து ஆற்றாமையாய்ப் பேசினதை அவளுடைய ஞானமுள்ள தாய் கண்டித்து உணர்த்தின சம்பாஷணை வருதல் காண்க:

'என் அன்னையே, இராஜஉயுடைய நகைகளைப் பார்த்திருக்கிறீர்களா? அவள் வீட்டிலிருந்து தான் நேரே வருகிறேன். அவள் ஒன்றையும் ஒளிக்காமல் எல்லாவற்றையும் எனக்குக் காண்பித்தாள். அவள் எவ்வளவு பணக்காரி! அவளைப்போல் நானும் செல்வியாவதெப்போ? அவளுக்கு நெற்றிக்கு நகை, சன்னப்பொறிக்கு நகை, காதுகளுக்கு அடுக்கடுக்காய் வளையும், மூக்குக்கு அழகழகாய் இரண்டு, மூன்று மூக்குத்தி! ஆ! அவளைப்போல் நானும் நகையணிவது எப்போது?'

'நிறுத்து, மகளே, நிறுத்து. உன்னிடம் அநேக நல்ல பொருட்கள் இருக்கையில் உன்னைவிட அதிகம் உடையாரைப் பார்த்துப் புழுங்கிக் காய்ச்சல் கொள்வது சரியல்ல.'

'அப்படிச் சொல்லாதீர், அம்மா! அணிகள் இருந்தால் அழகு எவ்வளவு எடுத்துக் காட்டும்! எனக்குத் தங்க நகைகள் தருமட்டும் என் கணவனைக் கசக்கி வருத்திக்கொண்டேயிருப்பேன். என் முகமெங்கும் தங்க நகை ஜொலிக்கக் காணும் போது அவருக்கு என்மேல் காதல் எவ்வளவு அதிகரிக்கும்!'

'நீ புத்திகெட்ட பெண். உன் கணவனை நெருக்கிடை செய்தால் அவருடைய அன்பை இழந்தே போவாய். பணத்தை நகையிலே போட்டால் அதைப் பெட்டியிலிட்டுப் பத்திரம் செய்வதுபோல் அழியாமல் இருக்குமே என்று எனக்குச் சொல்லாதே. அது ஒரு தப்பு நினைவு. பணத்தை நகையாக்கிப் பத்திரப்படுத்துகிறது என்னும் நினைப்பு நம் தேசத்தைப் பிடித்த ஒரு பெரும் பீடை. அதைப்போல் புத்திமோசமான நினைப்பு வேறெதுவும் இல்லை. எப்படி என்று சொல்வேன், கேள். முதலாவது, தட்டானுக்குக் கூலி கொடுக்கவேண்டும். அது ஒரு நஷ்டம். இரண்டாவது, உடைதல், இழந்துவிடுதல், திருட்டுக் கொடுத்தல், என்கிற அபாயங்கள் அதற்குக் காத்திருக்கின்றன, மூன்றாவது ஆபத்துக்கு நகையை விற்கவரும். அப்போது எவ்வளவோ நஷ்டத்துக்கு விற்க நேரும்! நகையால் வருகிற பலன் எங்கே?'

'என்ன, அம்மா! நகையால் வருகிற பலன் உங்களுக்குத் தெரியாதா? அணியும் போது ஆனந்தம், அழகியாய்த் தோற்றும் போது ஆனந்தம், நகைக்காரி, பணக்காரி என்றிப்படிப் பிறர் கொண்டாடக் கேட்கும்போது ஆனந்தம், இதுதான் பலன்.'

'பணப்பேச்சை விட்டுத்தள்ளு மகளே. நாம் எவ்வளவுக்குப் பணம் உடையவர்கள் என்று பிறருக்குச் சொல்லி ஆவதென்ன? அது எரிப்பும் அழுக்காறுமே விளைத்து நம் அயலாரை நம் விரோதிகளாக்கும். பிறதேசத்து நல் வழக்கத்தை அநுசரித்துப் புருஷன் சம்பாதித்து மீத்ததைப் பண வியாபாரிக்குக் கொடுத்து, அதற்கு வட்டி வளரவிட்டுப் பெருக்குவதே தகும் யோசனை. பணமிடி உண்டாகும் போது, எவ்வளவு வேண்டுமோ அவ்வளவும் அவனிடத்தில் நஷ்டமில்லாமல் எடுத்துக் கொள்ளலாம்.'

அதற்கு ஜீவான் சொல்வாளாயினள்: 'நகையில்லாமல் வெறுமையாய் இருப்பதை அண்டை அயல் பெண்டிர் கண்டால் பழிப்பார்களே என்று அவனுடைய மனையாள் ஒதுங்கிப் பதுங்கிக் குறுவிசாரியாய் இருப்பது அவனுக்குக் கவலையில்லையோ?

'என் மகளே, ஜீவான்! பொன், வெள்ளியால் ஆன பணிகளிலும் சிறந்த ஆபரணம் உண்டு எனக் கேள்வியுற்றிருக்கிறேன். அவற்றைச் செல்வர், வறிஞர் ஆன யாவருமே பூணலாகும். ஆரம்பத்தில் அந்தப் பூண்கலம் மனுஷர் பார்வைக்கு அகப்படாதாயினும் வர வர எல்லாருமே அதைக் காணலாகும். அதன் விலை மதிப்புக்கு எட்டாது. அது பேரழகுடைய ஒரு அபூர்வ வஸ்து. எல்லாரிலும் ஞானியான புவிமன்னன் நற்குண சீலியின் புகழையும் செல்வல்லமையையும் விசாலமாய்ச் சொல்லியிருக்கிறான். புத்தி வல்லமையில்லாமல் தற்பொழிவே மிகுந்த ஆபரண அலங்கிர்தையான பாவையைவிட இந்தக் குணபூஷணியைக் கணவனுடைய காதலும் நம்பிக்கையும் விடாமல் பற்றியிருக்கும். மேற்சொன்ன அரசன் ஆக்கின ஒரு நூலுள் சொல்வதைக் கேள்: 'குணவதியை அறிய வல்லான் யார்? அவள் விலை மாணிக்க ரத்தினங்களிலும் அளவிறந்து அதிகமாம்.' அந்த மன்னன் குணவதியை இன்னம் பலவாறு பன்னியிருக்கிறான். அதெல்லாம் எனக்கு ஞாபகத்தில் இல்லை. நமக்குப் பாடம் சொல்லுகிற அம்மையார் வரும்போது அதை முற்றும் நமக்குப் படித்துக் காட்டச் சொல்லலாம். என் மகளே, என் புத்தியைக் கேள். பிறருக்கு நகைகள் அதிகமாயிருப்பதையும் உனக்கு அவை கொஞ்சமாயிருப்பதையும், அந்தக் கொஞ்சமும் வெறும் வெள்ளி நகையாய் இருப்பதையும் பார்த்து வயிறு எரிவதை விட்டுவிடு. நீதானே ஒரு மதிப்புக்கு எட்டாத அணிகலம் ஆகப் பார். அந்த அணிகலத்தை உன் கணவன் தன் இருதய கமலத்தில் பூண்டு கொண்டு, உன்னைப் பார்த்து: 'குணவதிகளான மானிடப் பெண் பிறவிகள் பலரைப் பார்த்திருக்கிறேன். நீயோ அவர்களெல்லாரிலும் மேம்பட்டவள் என்பான்.'

"நாசிவேலை" அதாவது, உடல் நலிவிற்குச் செய்யும் சீர்.

இதற்கு முந்தின ஸஞ்சிகையில் நோய்ச் சிகிச்சைக்கு அநுசரிக்கத் தக்கதைச் சிந்தித்தோம். இப்பொழுது இரணச் சிகிச்சைக்குச் செய்ய வேண்டியதைக் கவனிப்போம். இரணச் சிகிச்சை எலும்பு முறிவு, சுளுக்கு, காயம், தீ வேக்காடு, வெந்நீர் வேக்காடு இவை போன்ற தேக ஊறுபாடுகளைப் பற்றியதாம்.

எல்லாவற்றிற்கும் முந்தி நான் சொல்லுகிற யோசனை இது:—ஊறு அடைந்தவர்களுக்குரியவர்கள் சிந்தையைச் சிதறாமல் வைத்துக் கொண்டு, இயற்கைப் புத்திக்குப்படுகிற நல்ல பக்குவங்களை உடனே பண்ணவேண்டும்.

(1) எலும்பு முறிவு, எலும்பு முறிவில் மூன்று வகையுண்டு.

(a) தனிமுறிவு. இதில் எலும்பு மாத்திரமே முறிந்திருக்கும்.

(b) கலப்பு முறிவு. இதில் எலும்பு முறிந்திருப்பது மல்லாமல் சதையும் தோலும் கிழிந்து காயப்பட்டிருக்கும். இந்தச் சதைக்கிழிவு முதலில் எலும்பை முறித்த வலக்காரத்தினலாயினும், முறிந்த எலும்புக்கூர்கள் குத்தி வெளியே வந்ததினலாயினும் உண்டாயிருக்கும். நோயாளியின் அசைவும் பரிகாரம் செய்கிறவர்களின் கவலைத் தாழ்வும் முறிந்த எலும்பு அப்படிச் சதையைக் கிழிக்கச் செய்யும்.

(c) பலபின்ன முறிவு. இதில் எலும்பு ஒரு இடத்திலே மாத்திரமல்ல பல இடங்களில் முறிந்திருக்கும்.

எலும்பு முறிந்திருப்பதை அறியக் குறி என்ன வெனில் (a) வலி, (b) அந்தக்கேடு, (c) உறுப்பு வழங்காமை (d) ஊறுபட்ட உறுப்பையும் ஊறுபடாத உறுப்பையும் ஒத்துப் பார்க்கையில் அளவு குறைந்திருத்தல், இவை முதலியன.

எலும்பு முறிவு நிகழ்ந்தால், வயித்தியர் பார்வையிடும் வரையும் அதை அசைவில்லாமல் வைத்திருக்க வேண்டும். அதற்காக தொங்காத பாகம் முறிந்தால் அதைச் சிம்பு போட்டுக் கட்டியும், தொங்குகிற பாகம் முறிந்தால் அதைக் கட்டுக்

கவணிலிட்டும் வைக்க வேண்டும். தொடைக்குச் சிம்புவைக்க தூண்டுக் கொம்பையாயினும் கைக் குடையையாயினும் வயித்தியர் வருமளவும் உபயோகிக்கலாம். வயித்தியர் சிம்புவைத்துக் கட்டினபின் அவர் ஆகவேண்டியதற்கு ஆலோசனை சொல்வார்.

2. சுளுக்கு. சதைப்பற்றையாவது சதைப்பந்தனத்தையாவது மட்டுக்கு மிஞ்சி நீட்டுவதினால் விளையும் கெடுதியே சுளுக்காம். அது பெரும்பாலும் கணுக்கால், மணிக்கட்டு, முழங்கை, மூட்டு, இவற்றில் உண்டாகும். தண்ணீரையாயினும், வெந்நீரையாயினும் மேல்வார்ப்பதினால் துவக்கத்தில் சுகம் வரும். பிறகு நலிந்தபாகத்தை வருடுவித்தல் குணந்தரும். குணம் தராவிடின் வயித்தியரை அழைக்கவேண்டும்.

3. காயங்கள். கடுங்காயம், அற்பக்காயம், என்ற இரு பகுதியிலும் அழுக்குப்படாமல் சுத்தமாய் வைப்பது முக்கிய பரிகாரம். காயத்தில் படிந்ததூசி, மண் அழுக்கு, இவை துப்பறவாய்ப் போகக்கழுவி, சுத்தமான துணி சுற்றிவைக்க வேண்டும். துணிசுற்றிப் பத்திரப்படுத்தாதகாயம் அற்பமானதேயாயினும், தூசிதும்புபடிந்து, சுழற்சி உண்டாகிக் கடுங்காயமாய் விடும். அதினால் இரத்தம் விஷமாகிப் பிராணமோசத்திற்கு இடமுண்டாகும்.

4. தீயாலும் வெந்நீராலும் வேக்காடு. இவ்வித விபத்துக்களில் எல்லாம் வெந்த உறுப்பில் ஆகாயம் படாமல் அதை மூடவேண்டும். இதை மறக்கலாகாது. கடுமையானவேக்காடு உண்டானால், அப்பொழுது வேக்காடு உடையவளை மேலும் கீழும் கம்பளியிட்டுப் படுக்கவைக்கவேண்டும். தவிர, சூடான புட்டிகளைக்கொண்டு அவளுடைய உடம்பைச் சூடாகவைக்க வேண்டும். அதுவுந்தவிர, அவளுக்குப்பாலாவது, சூப்பாவது காப்பியாவது சுடுகையுடன் குடிக்கக் கொடுக்கவேண்டும். கடுமையான வேக்காடு உண்டாயிருந்தால் வைத்தியரை அழைக்க வேண்டும். அற்பவேக்காடானால், தண்ணீரில் பைக்கார்போனேட் ஆப் ஸோடா (Bicarbonate of Soda) க்கலந்து, அதில் சுத்தமான துணியைத் தோய்த்துப் பிழிந்து சுற்றலாம். அல்லாவிடின், கைக்குவந்த எந்தச் சுத்தமான எண்ணெயையாயினும் விட்டுச் சுத்தமான துணியால் சுற்றலாம். காயம் ஆறிவருகிறபோது போராஸிக் தைலம் (Boracic Ointment) விட்டு துணி சுற்றலாம். வெந்த விரல்களையும், வெந்த புஜத்தையும் வெந்த விலாப் பக்கத்தையும், காயங் கட்டும் போது, விரல்களைத் தனித்தனியேயும் காய பந்தம் செய்ய வேண்டும். மற்றப்படி விரலோடு விரலும், விலாவோடு புஜமும் ஒட்டிக் கொண்டு ஆறிவிடும். அறிவில்லாத உறவினர் இந்த யுக்தியை மறந்து காயங் கட்டினதில், விரல்களும் விலாவும் புஜமும் விகாரமாயும் ஒட்டிக்கொண்டதைப் பார்த்திருக்கிறேன்.

5. வேறு ஊறுபாடுகள். கத்தி வெட்டு முதலிய ஊறுபாடுகளில் இரத்தம் பிதிர்வு அதிகமாய் உண்டாகலாம்.

(a) இரத்தச் சல்லி வாய்க்காலில் இரத்தம் பிதிர்ந்தால் ஆகாயம் படவிட்டாவது குளிர் ஜலம் விட்டாவது இரத்தப் பிதிர்வை நிறுத்தலாம். அப்படியும் நிற்கா விட்டால், லிண்டாவது மெல்லிய துணியாலாவது சுமடு செய்து அந்தச் சுமட்டை குளிர் ஜலத்தில் தோய்த்து காயத்தில் வைத்து அழுத்தினால் இரத்தம் பெருக்கு நின்று விடும்.

(b) இரத்தக் கிளைவாய்க்காலில் இரத்தம் பிதிர்ந்ததால் காலில் இருக்கிற வாரிகோஸநாளம் (விரிந்த நரம்பு) அப்படிப் பட்ட வாய்க்கால் தான். இரத்தம் பிதிர்கிற பாகத்தில் மேற் சொன்னவாறு சுமடு வைத்து அழுத்திக் காய பந்தம் செய்தால் இரத்தம் பிதிராது நிற்கும். மேலும் எதேனும் அணையின் மேல் காலை உயர்வாய் தூக்கி வைக்க வேண்டும்.

(c) இரத்தத் தாய் வாய்க்காலில் இரத்தம் பிதிர்ந்தால் விரலையாவது சுமட்டையாவது கெட்டியாய் அழுத்திப்பிதிர்வை அடக்கிக் கொண்டு உடனே தாமதமில்லாமல் வயித்தியரை அழைக்க வேண்டும்.

இங்கே களிக்கட்டு, ஒத்தடம் இவைகளைப்பற்றிய சில எளிய முறைகளைச் சொல்வது பிரயோசனமாகும் என்று நினைக்கிறோம்.

ஆளிய விதைக் களிக்கட்டு. இதற்கு வேண்டியது ஆளிய விதைமா, கொதிக்கிற நீர் தகழி, சூரி, வேண்டிய அளவாய் துணியாவது, பிளானலாவது, இவையே. தகழியைச்சூடாக்கி, கொதிக்கிற நீரை அதில் ஊற்றி, இடது கையால் ஆளியவிதைமாவை இட்டு வலது கையிலிருக்கிற சூரியால் விரைவுடன் துளாவு. மாவு சட்டியில் ஒட்டாதிருக்கிற பதத்தில் இறக்கி, களியைத் துணித்துண்டில் கொட்டி, கால் அங்குல கனதிக்கு அல்லது அரை அங்குல கனதிக்கு சூரியைக்கொண்டு சமமாய்த் தடவு. சூரியைக்கொதிக்கிற நீரில் தோய்த்துக்கொண்டால் களி சுளுவாய்த் துணியில் தடவப்படும். பிறகு ஓரங்களை மடக்கிக் களியை ஒட்டவேண்டிய இடத்தில் ஒட்டு. மேலே கம்பளித்துணியைப்போட்டு மூடி, ஒட்டினது விழாமல் துணித் தீராவால் பந்தித்துவை. சிறு களிக்கட்டை இரண்டு மணி நேரத்திற்கு ஒரு தடவையும் எடுத்துவிட்டு, புதுக்களி கட்ட வேண்டும்.

அடுப்புக்கரிக் களிக்கட்டு. அடுப்புக்கரியைப் பொடித்து அதில் ஒரு பங்குக்கு ஐந்து பங்கு ஆளிய விதைமாவைச் சேர்த்து முன் சொன்ன மாதிரியே களி கிண்டிக்கட்டு. இந்தக் களியை எப்போதும் பழந்துணியிலே தடவிக் கட்டவேண்டும் என்பதை மறக்காதே.

கடுகும் ஆளியவிதையும் சேர்ந்த களிக்கட்டு. ஒரு பங்கு கடுகுத்தூளுக்கு ஆறு பங்கு ஆளிய விதை மாவைக் கூட்ட வேண்டும். ஆயினும், முதலில் கடுகுத்தூளில் கொஞ்சம் இளவெந்நீரிட்டுப் பிசைந்து வைத்துக்கொள். பிறகு, ஆளிய விதை மாவை கொதி நீர் விட்டு கிளறித் துளாவும்போது பிசைந்த கடுகைப்போட்டுக் களி செய்து கொள்ளவேண்டும்.

ஒத்தடம். நீர் சுடுவேண்டிய ஒத்தடம் உடலின் எந்த பாகத்திற்கும் கொடுக்கலாம். அதற்குவேண்டியது கொதிக்கிற நீர், அகலச்சட்டி, துவாலை, வேண்டிய அளவிற்கு வெட்டின இரட்டையடுக்குப் பிளானல் இவையே. துவாலை மத்தியில் பிளானலை வைத்து, கொதிக்கிற நீரை அதின்மேல் ஊற்றி, துவாலையின் இருதலைவுகளையும் இரண்டு கைகளினாலும் இறுக்கி முறுக்கி பிளானலில் நீர்ப்பற்றில்லாமல் ஆக்கி, அதை உதறி எடுத்துக்கொண்டு வேண்டிய இடத்தில் மெதுவாய் ஒத்து. ஒத்தின இடத்தை ஜாக்னட்டாவது கம்பளியாவது போட்டு மூடி வைத்து, பதினைந்து இருபது நிமிஷத்திற்கு ஒரு தரம் இப்படி மாற்றி மாற்றி ஒத்தடம் கொடு.

சைதாப்பேட்டை ஹிந்து மாதர் சங்கம்

மேற்கண்ட சங்கத்தின் முதல் வருஷாந்த உத்ஸவம் சைதாப்பேட்டை டீச்சர்ஸ் காலேஜ் மண்டபத்தில் சென்ற சனிக்கிழமை ஜுலை மாதம் 28-ம் தேதி மாலை 4-மணிக்கு செங்கற்பட்டு ஜில்லா கலெக்டர் ஸ்ரீமான் ராமமூர்த்தி பந்துலு காருவின் மனைவி ஸ்ரீமதி வெங்கடசுப்பம்மாள் அவர்கள் அக்கிராசனத்தின் கீழ் வெகு விமரிசையாய் நடந்தேறியது. வந்தவர்களில் முக்கியமானவர்கள் பின் வருமாறு, மிஸஸ் கஸின்ஸ், மிஸ் ரேனெட்ஸ், சைதாப்பேட்டை ஸ்திரீ முனிசிபல் கவுன்ஸிலர்கள் ஸ்ரீமதி சுப்பலக்ஷ்மி அம்மாளும், கிருஷ்ணம்மாளும், மற்றுமுள்ளோர் : லேடி சதாசிவய்யர், மிஸஸ் T. S. கிருஷ்ணமூர்த்தி அய்யர், பண்டிதை கிருஷ்ணவேணியம்மாள், மிஸஸ் மஹாதேவ சாஸ்திரி, மிஸஸ் ராகவாசாரலு, மிஸஸ் பார்த்தசாரதி நாயுடு, மிஸஸ் C. V. சீதம்மாள், மிஸஸ் U. T. சீதம்மாள், மிஸஸ் V. ராஜம்மாள், ஸ்ரீமதி சாரதா, ஸ்ரீமதி K. ஜானகி, முதலியோர்.

வீணா கானம் முதலிய ஸங்கீதத்திற்குப் பிறகு காரியதரிசியாகிய ஸ்ரீமதி V. T. சீதம்மாள் சென்ற 1922-23 வருஷத்திய ரிபோர்ட்டைப் படித்தார்கள். அதன் சாராம்சமாவது:—

“1922 ஜுலையில் மிஸஸ் கஸின்ஸ், மிஸஸ் காலடி, ஸ்ரீமதி சுப்பலக்ஷ்மி அம்மாள் முதலியோருடைய முயற்சியால் மேற்

கண்ட சங்கம் ஏற்படுத்தப்பட்டு வாரந்தோறும் தவறாமல் கூட்டங்களும், பந்து விளையாட்டும் நடந்தேறி வந்தன. தவிர, ஸ்ரீமதி ராஜம்மாள், சரஸ்வதி அம்மாள் அவர்களின் முயற்சியால் பிரம்பு வேலை நடந்து வருகிறது. மிஸஸ் காலடி இத்தாலிக்கு போக நேரிட்டதால் இச்சங்கத்துக்கு அதிக நஷ்டம் ஏற்பட்டிருக்கிறது. ஆயினும் ஹிந்து மாதாகிய ஸ்ரீமதி வெங்கடசுப்பம்மாள் நம் சங்கத்தலைவியாகக் கிடைத்தது அதிர்ஷ்டமே. தற்போது இச்சங்கத்தின் அங்கத்தினர்கள் 27. இச்சங்கத்துக்கு பண உதவி போதாது, அங்கத்தினர் போதாது. மிஸஸ் காலடி துரைசானி அவர்களின் பங்களாவில் கூட்டங்கள் நடந்து வந்தன. தற்போது ஸ்ரீமதி வெங்கடசுப்பம்மாள் கட்டடத்தில் அவர்கள் அனுமதியின் பேரில் கூட்டங்கள் நடந்து வருகின்றன. இதெல்லாவற்றிற்கும் சங்கத்தார் ஸ்ரீமதி வெங்கடசுப்பம்மாளுக்கும், மிஸஸ் கவின்ஸ் முதலியவர்களுக்கும் நன்றி பாராட்டுகிறார்கள். இன்னும் அங்கத்தினர் பலர் சேர்வார்களென்றும் பணவுதவி கிடைக்கும் என்றும், நம் சங்கம் மேன்மேலும் அபிவிர்த்தி யடையுமென்றும் எதிர்பார்க்கப்படுகிறது."

பிறகு, பண்டிதை கிருஷ்ணவேணியம்மாள் அவர்கள் தமிழில் உபந்யசித்தார்கள். அதன் சாராம்சமாவது:—

"இந்திய மாதர்களுக்கு கல்வி மாத்திரம் போதாது. இம்மாதிரி சங்கங்கள் ஏற்படல் வேண்டும். கைத்தொழில் நம் நாட்டு முன்னேற்றத்துக்கு அத்யாவசியகம். கல்வி கற்றாலும் நம் தேயத்திய வழக்கஒழுக்கங்களைக் கைவிட்டுவிடக்கூடாது. கல்வியினாற் கர்வம் அடையக் கூடாது. தற்காப்பு வேண்டும், கற்புநிலை தவறாமல் கவனித்துக் கொள்ள வேண்டும். நம் ஹிந்து மாதர்களுள் ஒற்றமையில்லாமை அதிக விசனத்தைக் கொடுக்கிறது. ஊரார் கோள்களை கவனியாமல் கருமமே கண்ணாயிருந்தால் முடிவில் ஜயமும் புகழும் பெறுவோம். நம் வாழ்நாளோ வெகு குறைவு. அதை உபயோகமாய் செலவழிக்க வேண்டும். ஒற்றுமையிருந்தால் சகல காரியங்களும் கைகூடும். தாழ்மையையும், தற்புகழ்ச்சியில்லாமையையும், நம் ஆசார ஒழுக்கங்களையும் கைவிடாமல் ஈசுவர பக்தியுடன் நம் வாழ்நாட்களை உபயோகமாய் செலவழிக்க வேண்டும். இம்மாதிரி சங்கங்கள்தான் தற்காலத்திய மாதர் வீட்டை விட்டு வெளிப்பட்டு தம் வகையாருடன் உரையாடுதற்கு ஹேதுக்கள். ஆதலால் இம்மாதிரி சங்கங்கள் மேன்மேலும் ஏற்படுமென்றும், இச்சங்கம் நீடூழி வாழும் என்றும் ஈசுவரனைப் பிரார்த்திக்கிறேன்."

பிறகு சைதாப்பேட்டை முனிசிபல் கௌன்ஸிலர் ஸ்ரீமதி ரூப்பலக்ஷ்மி அம்மாள் அவர்கள் பின் வருமாறு பேசினார்கள்.

"நாம் நம் குழந்தைகளின் முதல் ஆண்டு நிறைவை கொண்டாடுகிறோமல்லவா? அதேமாதிரி நம் குழந்தையாகிய இச்சங்கம் ஒரு வயது அடைந்து இருக்கிறது. தீர்காயுசுடன் இருக்க வேண்டுமென்று ஈச்வரனைப் பிரார்த்திப்போமாக! நம் சங்கத்துக்கு தாய் போன்ற மிஸஸ் கவின்ஸ், மிஸஸ் காலடி முதலியவர்களுக்கும், மிஸ்டர் காலடிபோன்ற சீமான்களுக்கும், நம் நன்றியை அறிவிக்கக் கடமைப்பட்டிருக்கிறோம். மிஸஸ் காலடி சீமைக்குப் போனதால் நமக்கு பெரிய நஷ்டமாயினும், நம் குலத்திய ஸ்ரீமதி வெங்கடசுப்பம்மாள் தலைவியாக கிடைத்திருப்பது அதிருஷ்டமே. நம் சங்கம் மேன்மேலும் அபிவிருத்தி அடைய வேண்டுமென்றும் நம் சங்கத்திற்கு அங்கத்தினர் அதிகமாவர் என்றும் நம்புகிறேன்".

பிறகு மிஸஸ் கவின்ஸ், ஆங்கிலத்தில் ஒரு அழகிய உபன்னியாஸம் செய்தார்கள்: "இச்சங்கம் ஆரம்பித்து ஒரு வருஷமே ஆயிருந்த போதிலும் இவ்வளவு அபிவிருத்தி அடைந்திருப்பது ஸந்தோஷிக்கத்தக்கது. இவர்கள் செய்திருக்கும் கைவேலைகள் மெச்சத்தக்கன. அடுத்த வருஷம் இன்னும் பெரிய கூட்டம் இருக்குமென்று நம்புகிறேன். பண உதவியும் கிடைக்குமென்று எதிர்பார்க்கிறேன். சென்ற வருஷம் மிஸஸ் காலடி நமக்கு "பாட்மிண்டன்" மட்டைகளும், வலைகளும் கொடுத்தார்கள். தற்போது ஸ்ரீமதி வெங்கடசுப்பம்மாள் 45 விதமான விளையாட்டுக்கள் பரிசு கொடுத்திருக்கிறார்கள். (கரகோஷம்)

பிறகு, ஸ்ரீமதி ராஜம்மாளும், ஸரஸ்வதி அம்மாளும் சைதாப்பேட்டைக்கு வந்து பிரம்பு வேலை சொல்லிக் கொடுப்பதற்காக அவர்களுக்கு நன்றி செலுத்தக் கடமைப்பட்டிருக்கிறோம். தவிர, ஸ்ரீமான் லக்ஷ்மண அய்யர், ஸ்ரீமான் நடராஜ ஐயர் முதலியவர்கள் செய்து வந்த உதவிகளுக்கும், மிஸ்டர் காலடி அவர்கள் உதவிகளுக்கும் நாம் நம்முடைய மனமார்ந்த நன்றியைத் தெரிவிக்கக் கடமைப்பட்டிருக்கிறோம். சைதாப்பேட்டையில் பெரிய பெண் பாடசாலை யொன்று ஏற்படும் என்றும் பெண்கள் மேன்மேலும் அபிவிருத்தி அடைவார்கள் என்றும் நம்புகிறேன்.

பிறகு ஸ்ரீமதி கிருஷ்ணம்மாள், லேடி சதாசிவய்யர் முதலியோர் சில வார்த்தைகள் கூறினார்கள்.

பிறகு அக்கிராசனாதிபதி சில வார்த்தைகள் சொன்னார்கள். புதிய அங்கத்தினர் பலர் சேர்த்துக் கொள்ளப்பட்ட பிறகு கூட்டம் கலைந்தது.

சமாசாரக் குறிப்புக்கள்.

பர்மாவில் முதன் முதல் ஸ்திரீ கவுன்ஸிலர் :—சமீபத்தில் ஏற்பட்ட சீர்திருத்தத்தில், முதன் முதல் ஸ்திரீகள் முனிசிபல் கவுன்ஸிலராவதற்கு உரிமை பெற்றார்கள். பர்மாவில் பொது ஜன க்ஷேமத்தில் நோக்கமுடைய டாக்டர் C. கிங்ஸ்லீ அம்மாள் முதன் முதல் நியமனத்திற்காக நின்றதும், யாதொரு ஆக்ஷேபமுமின்றி 500 பேர்கள் அவருக்காக வோட்டுக் கொடுத்து நியமித்தார்கள். ஸ்திரீகளுக்கும் குழந்தைகளுக்கும் க்ஷேம முண்டாகும்படியான பல ஏற்பாடுகளை முனிசிபாலிட்டி மூலம் அவர் கவனிப்பாரென்று நம்புகிறோம். இதற்காக அவருக்கு யாம் களிகூறுகின்றனம்.

டாக்டர் கிங்ஸ்லீ அம்மாளின் சரித்திரம் :—இவர் ஓர் புராதன பர்ம வம்சத்தைச் சேர்ந்தவர். மொல்மீன் கவர்ன்மெண்டு ஹைஸ்கூலில் முதலில் படித்து பெங்களூருக்கு வந்து அங்கொரு பள்ளிக்கூடத்தில் படித்தார். இந்தியாவிலிருந்து திரும்பி ரங்கூனுக்குப் போய் அங்கு காலேஜ் பரீக்ஷை கொடுத்தார். பிறகவர் கல்கத்தாவுக்கு வந்து, வைத்தியத் தொழிலிற்பயின்று ரங்கூனில் அவ்வுத்தியோகத்திலமர்ந்தார். நமது பத்திராதிபர் சென்ற வருஷம் அவரை அங்கு பார்த்து வந்து மிகச் சிலாகித்துப் பேசினர். ஜன ஸமூஹம் மேன்மையடையுமாறு உழைப்பதற்கே அவர் தம்மை அர்பணம் செய்து கொண்டவர். ரங்கூனில் பொது ஜன உபகாரமாக மிக உழைத்திருக்கிறார். அவர் சில வருஷங்களுக்கு முன் "சுத்திப் போராட்டம்" ஒன்று ஆரம்பித்து, நகரிலிருந்த அநேக வேசையர் குடிசைகளைக் கண்டு பிடித்து ஒழித்தனர். அது விஷயமாக ஓர் சட்டத்தையும் பிறப்பித்தனர். மது விலக்குக்கான முயற்சிகளை எப்போதும் ஆதரிக்கிறவர். ஆரம்ப சிகிச்சை முதலிய அவசியமான விஷயங்களைப்பற்றி பிரசங்கங்கள் செய்திருக்கிறார். இப்படிப்பட்டவர்களைப்பற்றி லேடி ஆஸ்டர் கூறுவது பின்னே ஆங்கிலத்தில் பிரசுரிக்கப்பெற்றிருக்கிறது. இவர் நல்ல அரோக திடகாத்திரராயிருந்து தாம் ஏற்றுக் கொண்ட பொறுப்பான நகரபரிபாலன வேலைகளையெல்லாம் இனிது நிறைவேற்றக் கடவுள் துணைபுரிவாராக.

கல்கத்தா சட்டசபையில் முக்கியமானதோர் மசோதா கொண்டுவரப்பட்டுச் சட்டமாக்குவதன் விஷயமாக ஸெலெக்ட் கம்மிட்டியாரின் அபிப்பிராயத்துக்குக் கொடுக்கப்பட்டிருக்கிறது. அஃதென்னவெனில் வியபிசாரத்துக்காக பெண்களைத் தந்திரமாகக் கூட்டிப்போகிறவர்களையும், அப்படிப்பட்டவர்களுக்கு வீடு வாடகைக்குக் கொடுக்கும் வீட்டுக்காரர்களையும் சரியானபடி தண்டிக்க வேண்டும் என்பதேயாம். இவ்வாறு அக்ரமமான காரியத்துக்குக் கூட்டிப் போகுமவர்களை வம்படி அடிக்க வேண்டுமென்று சிலர் கூறினும் பெண் மக்களாகிய எமக்கு அது இஷ்டமில்லை. அப்படிப்பட்டவர்களை நாகரிக ஜனங்களுக்கு மத்தியில் வசிக்க வொட்டாமல்

தீவாந்தர சிக்ஷை அவர்களுக்கு விதிக்கப்பட வேண்டும். கல்கத்தா கார்ப்பொரேஷன் கணக்குப்படி 38,000 விபசாரிகள் இருப்பதாகத் தெரிய வருகிறது. இவர்களை மீட்கத்தக்க ஏற்பாடுகளும் ஏககாலத்தில் செய்யப்படல் வேண்டும்.

பம்பாயில் சுத்தி முயற்சி.—பம்பாயிலும் அதே மாதிரியான மசோதா தீர்மானத்துக்கு வந்திருப்பினும் அதில் பல குறைகள் உள்ளன. இவைகளை விவகரிப்பது நம் கடமையாகும்போது நமக்கு ருசிக்காததையும் செய்யவே நேருகிறது. உலகில் உள்ள தீமையை யறிந்தும் அதிர்ச்சிக்காமல் அதைத் தூர அகற்றிவைக்கும் சாமர்த்தியமே மடமைக்குணமாம். பம்பாய் கவர்ண்மெண்டார் அநேக அம்சங்களில் இதை நன்கு சீர்திருத்துவாரென்றெண்ணுகிறோம்.

பங்களூர் ஸேவா ஸமாஜம்:—பங்களூர் மஹிளா ஸேவா ஸமாஜத்தில் கமலா, கஸ்தூரி பரிசுகள் ஜூலை 20வ யன்று மிஸ்ஸஸ் A. ஸ்ரீநிவாஸ ஐயங்கார் அக்ராஸனத்தின் முன்பாக அளிக்கப்பெற்றன. ஸௌபாக்யவதி தனலக்ஷ்மிக்கும், ஸௌபாக்கியவதி ஆர். கமலாவுக்கும் கோப்பைகள் பரிசளித்தனர். இப்பரிசுகளை ஸ்ரீமான்கள் ஏ. கே. சங்கையாவும், யம். கிருஷ்ணமூர்த்தியும் தங்களுடைய இறந்துபோன குமாரிகளின் ஞாபகச் சின்னமாக ஏற்படுத்தி, அதனால் ஸமாஜத்தில் நடக்கும் புராண வகுப்புக்களுக்கு ஓர் புரோத்ஸாஹம் ஏற்பட்டிருக்கிறது. இப்படி வெகுபேர்கள் ஸமாஜத்துக்கு உதவி செய்ய முன் வருவார்களாகவென்று அக்ராஸனர் பிரார்த்தித்து முடித்தார். 1923ஜூலைத்துப் பரீக்ஷைகளுக்கு மஹிளா ஸேவா ஸமாஜத்திலிருந்து மாணவிகள் எழுவர் இங்கிலீஷ் லோயர் செகண்டரி பரீக்ஷைக்குப் போயிருந்தனர். ஐவர் தேர்ந்தனர். அவர்களில் ஒருவர் முதலாவதாகத் தேர்ந்தனர். கன்னட லோயர் செகண்டரி பரீக்ஷைக்குப்போன 11 பேர்களில் 9 பேர்கள் தேர்ந்தனர். இவர்களிலும் ஒருவர் முதலாவதாகத் தேர்ந்தனர். ஸமாஜத்தில் முன் உபகாரச்சம்பளம் பெற்று படித்து வந்த ஸ்ரீமதி காவேரம்மா எஸ். எஸ். யல். ஸி. பரீக்ஷையில் தேர்ந்தனர். ஸ்ரீ ஸம்பீஜ் லக்ஷ்ம்மா என்பவர் பிரஸவ ஆஸ்பத்திரியில் உபகாரச் சம்பளம் பெற்று படித்து மருத்துவத் தொழிலில் தேர்ச்சி யடைந்தனர்.

மதராஸ் ஸ்திரீகளின் ஸேவாஸதனம்:—மாதர் இந்திய சங்கத்துக்கு கவர்னர் பத்தினியாகிய ஹெர் எக்ஸெலென்ஸி லேடி வில்லிங்கடன் அவர்கள் இதற்காக 250 ரூ நன்கொடையளித்திருக்கின்றனர். அதற்காக “ஆனந்தாசிரமம்” அமர்த்தப்பட்டு அலங்கரிக்கப்பட்டு வருகிறது. சிசு போஷண ஸ்தலத்துக்கு வேண்டிய ஏற்பாடுகள் சாவதானமாய் நடந்தேறி வருகின்றன. ஸ்திரீகளுக்கு அநேக பாடங்களை கற்பிக்க ஏற்பாடாகி வருகிறது. பிரப்பு நார்ப்பின்னல் வேலைகள் இப்போது கற்பிக்கப்படுகின்றன. பின்னல் இயந்திர மொன்று ஸயன்ஸ் புரொபஸர் ஒருவர் இனும் கொடுத்திருக்கின்றனர்: இதனால் ஸதனத்துக்கும் அதிக வேலை செய்யும் ஸ்திரீகட்கும் வருமானத்துக்கு இடமுண்டு. ஒரு தையல் யந்திரமும் டைப்பு யந்திரமும் எவராவது தானம் செய்ய மாட்டார்களா? ஆலப்பிழை கயிறு வர்த்தக சாலையார் நமது ஸதனத்திற்கு கீழே விரிக்க வேண்டிய பாய் கொடுப்பதாக வாக்களித்திருக்கின்றனர். மைலாப்பூர் குளத்திலிருந்து ஆனந்தாசிரமம் வரைக்கும் வருவதற்கு அல்ப விகிதத்திற்குச் சம்மதிக்கும்படியாக மோட்டார் பஸ் ஏற்பாடு செய்ய முயலுகிறோம். இதனால் மத்தியானங்களில் மைலாப்பூர் ஸ்திரீகள் வெகுவாய் வருவதற்குச் சௌகரியமேற்படும். பணம் உபகரித்தவர்கட்கும், அபிமானிகட்கும், மெம்பர்களுக்கும் நமது ஸதனம் நன்கு வேலை செய்ய ஆரம்பித்ததும், ஓர் விருந்தளிப்பதாகவும் உத்தேசிக்கிறோம். சிசு வைத்தியத்துக்கு டாக்டர் முத்துலக்ஷ்மி அம்மாளவர்களும், ஸதனத்தின் மேற்பார்வைக்கு மிஸஸ் லக்ஷ்மணராவும் இருக்கிறார்கள். ஸ்திரீகளின் ஸேவாஸதனத்துக்காக பணம் உதவிய கொடையாளிகளின் முதல் ஜாப்தா ஆங்கிலத்தில் எழுதியிருக்கும் பத்திராதிபர் குறிப்புக்களில் காண்க.

விசேஷக் குறிப்புக்கள்:—(1) சட்டசபை மெம்பராகிய ராவ்பஹதூர் பூர்ணேந்து நாராயணஸிம்ஹா அவர்கள், உயர் வகுப்பு ஹிந்துப்பெண்களைப்படிப்பிக்க பாட்னா நகர் முனிசிபாலிட்டியிலிருந்து வருஷத்துக்கு முன்னூறு ரூபா கொடுக்கும்படி ஒரு ஏற்பாடு முறைப்படுத்தி எழுதியனுப்பியிருக்கிறார்.

(2) ராஜமஹேந்திரபுரம் மிஸ்ஸஸ் Y. சுப்பராவ் அவர்களின் குமாரத்தியாகிய மிஸ்ஸஸ் ரங்கநாயகி அம்மாள் பி. ஏ. பரீக்ஷை தேர்ந்தார். வடசர்க்காரில் பட்ட பரீக்ஷையில் தேர்ந்த தெலுங்குப் பெண்களுள் இவர் முதன்மையானவர். அவர் மாதர் இந்திய சங்கத்துக்கு மிக்க உபகாரியாயிருந்திருக்கிறார். அவர் தேர்ந்ததைப்பற்றிக் களிகூறுவோமாக.

(3) நாவிகையிலிருந்து மிஸ் ஏ. நாகரவாலா என்பவர் 58 ரூபா சந்தாவாகவும் நன்கொடையாகவும் வசூல் செய்து மாதர் இந்திய சங்கத்து மூலஸ்தானச் செலவுக்காக அனுப்பியிருக்கிறார். இவருடைய நன் மாதிரியையும் உழைப்பையும் மற்ற காரியதரிசிகள் பின்பற்றுமாறு கோருகிறோம்.

(4) திருவல்லிக்கேணி ஐஸ்ஹவுஸ் ஹாஸ்டலில் விதந்துவான பிராமணப் பெண்கள் படிப்பதற்குத் தக்க ஏற்பாடு செய்த மிஸ்ஸஸ் ட்ரைஸ்டேல் என்னும் கல்வி யிலாகா டைரெக்ட்ரஸ் தம் உத்தியோகத்தினின்று இப்போது பென்ஷன் வாங்கப்போகிறார். அவருடைய ஞாபகார்த்தமாக ஓர் உபகாரச் சம்பளம் ஏற்படுத்துவதற்கு மூலதனம் சேகரிக்க ஓர் பிரமுகமான கம்மிட்டியார் முன்வந்திருக்கின்றனர். பணம் கொடுப்பவர்கள் மிஸ்ஸஸ் ட்ரைஸ்டேல் ஸ்காலர்ஷிப் பண்டு என்ற பெயரில் மதராஸ் மவுண்ட்ரோடு இம்பீரியல் பாங்கிக்கே நேராய் அனுப்பலாம். ஸிம்லாவில் ஸ்திரீகளுக்காக ஏற்படும் புதிய ஆஸ்பத்திரியில் இரண்டு பேர் இருக்கத்தக்க ஓர் அங்கணம் அமைப்பதற்காக மோர்வி தாகூர் ஸாஹிப் அவர்கள் ரூ 45,000 நன்கொடை லேடி ரீடிங் இந்திய ஸ்திரீகள் பண்டுக்கு அளித்திருக்கிறார்கள்.

சங்கங்களைச் சேர்த்து நடத்துவதில் ஸ்திரீகளின் ஸாமர்த்தியம்:—லண்டன் நகரிலுள்ள பெரிதான மண்டபங்களில் அநேக ஆயிரம் பேர்கள் உட்காரக் கூடிய ஒன்றில், பெருங்கூட்ட மொன்று திரட்டி, இந்தியர்கள் தென் ஆபிரிக்காவிலும் கேனியாவிலும் படும் அநீதியைக் கண்டித்து அங்கு நம் தலைவர்கள் பேசுவதற்காக முயன்றவர்கள் அனைவரும் ஸ்திரீகளே. நமது ஆங்கிலேயச் சோதரிகள் தூரதேசத்தாராகிய நம் குறைகளை நீக்குவதற்காகத் தாம் அவகாச மெடுத்துக்கொண்டு சிரமப்பட்டதற்கு நாம் மிக நன்றி பாராட்டக் கடமைப்பட்டுளோம். இவ்வளவு பெரிய மீட்டிங்குகளுக்கு நோட்டீஸ்கள் அச்சிட்டு விளம்பரம் செய்வதும், பத்திரிகைகளுக்குச் சமாசாரமனுப்புவதும், டிக்கட்டுகள் விற்பதும், மண்டபங்களில் சுசிருசி சௌகரியங்களுக்கான ஸகல ஏற்பாடுகளையும் செய்வித்தலும் இலேசல்ல. இப்படித் தம் சாமர்த்தியத்தை நிரூபித்தவர்களுக்குத் தம் தேச ஆட்சியில் புருஷர்களைப்போல ஸம ஸ்வதந்திரம் உண்டு என்பதை யார் மறுக்கத் துணிவர்? இந்திய ஸ்திரீகளும் தங்கள் மீட்டிங்குகளைத் தாங்களே நடத்திக் கொள்ளும் சாமர்த்தியம் இப்போது மிக்க வாய்ந்தவர்களாயிருக்கிறார்கள். இன்னும் பழகப் பழகச் சரியாகிவிடும்.

சிங்கப்பூரில் இராணுவச் சேகரம்:—சிங்கப்பூரைப் பெரிய இராணுவ ஸ்தலமாக்கப் போகிறார்கள் என்பதைக் கேள்வியுற ஆசிய ஸ்திரீகளாகிய நம் நெஞ்சம் நடுக்குறுகிறது. அதாவது இன்னொரு யுத்தம் நடக்கவும் அதில் ஆசியர் மெத்த கைகலக்கவும் நேரும் போலிருக்கிறது. யுத்தத்துக்கும் பீரங்கி குண்டுகளுக்கும் இரையாக்கவா நம் ஜீவ ரக்தத்தைக் கொடுத்துப் பிள்ளைகளைப் பெறுகிறோம்! உலகத்தில் யுத்தமானது எப்போது ஒழியுமோ? ஆசியாக் கண்டத்துக்கு இக்கண்டம் வராமல் தப்புவிக்கும்படி சாந்தி நாதனாகிய பகவானை நம் பூர்ண வீரியத்தோடு தியானித்து இறைஞ்சுவோமாக, யுத்தங்களுக்குச் செலவாகும் அரிய தனத்தைக் கல்விக்காகவும் ஆசார சீர்திருத்தத்துக்காகவும் செலவிட்டால் உலகம் எவ்வளவு நலம் பெறும்?

TELUGU

అమెరికనుల శిశుసంరక్షణ విధానము

అమెరికా సంయుక్త సంస్థాన ప్రాంతమునందు 21664 వార్తాపత్రికలు ప్రచురింపబడుచున్నవి. అందు సముచిత విధానమున శిశువుల సంరక్షించవలసిన విషయమును గురించి ప్రచురింపని వార్తాపత్రిక లేవియు లేవనవచ్చును. దానింబట్టి అమెరికను తలిదండ్రులకు తదితర జాతీయులకన్న తమ బిడ్డల పట్ల నమితానురాగమున్నదని యనుకొనరాదు. కాని యిప్పుడు బిడ్డలుగ నుండువారే రేపు పెద్దవారగుదురు. కావున దేశముయొక్క భావియౌన్నత్యమంతయు వారియందే యున్నదని, తదితర జాతీయులకన్న, వారు చక్కగా గ్రహించియున్నారు. అందువలననే వారి నిమిత్తము వారు చాల ధనవ్యయ మొనరించుచున్నారు. వారి విద్యాలయములు గొప్ప రాజాంతఃపురములవలె నుండును. శిశు సంరక్షణాలయము లెటుచూచిన గానవచ్చును. అందు మాటిమాటికి శిశుసంరక్షణాంశమునుగూర్చి సముచితోపన్యాసము లొసంగబడు చుండును. ఆప్రాంతమున బాలబాలికల కుపయోగార్థ మనేక పుస్తక భాండాగారములు, క్రీడాప్రదేశములున్నవి. శిశువులకు పాల నుచితముగా సరఫరా చేయుటకు డిపోలుకలవు. అప్పుడప్పుడు బాలురను గ్రామ ప్రాంతముల వైపును సముద్ర తీరమునకును మంచిగాలి కొరకు తోడ్కొని పోవుదురు. అట్టి ప్రదేశములందు వీచు నిర్మలవాయువు, సముద్రతీరమున వీచు వాయువు, దేహారోగ్య ప్రదాయకములు. అదియునుగాక, గ్రామ ప్రాంతములయందు దయార్ద్రహృదయులగు కుటుంబికులు కొందరు సాధారణముగా పరాయిబాలురకు వాతావరణ విభేద సౌకర్యార్థ ముచితముగ తమ గృహముల యందు భోజనాది సదుపాయము లొసంగుదురు. కాదని యొకవేళ తదర్థము ధనము కోరినను స్వల్పమాత్రముతో సంతృప్తిపొంది యాదరించుచుందురు. బాలబాలికల శ్రేయోభివృద్ధి నిమిత్తము తలితండ్రులత్యంత శ్రద్ధవహించి తదర్థమెంత ధనమైన వ్యయ మొనరింప వెను దీయరు.

అమెరికా విద్యాశాఖాధికారి 1914 వ సంవత్సరమునం దచట విద్యాప్రబోధనార్థము రమారమి 75 కోట్ల డాలరుల వ్యయ మొనరించినట్లు తెలియపరచియున్నారు. అనగా యద్ధాత్పూర్వము సంయుక్తరాష్ట్రముల యందాదాయ వ్యయ పత్రానుసారము సైనిక, నౌకాదళ, విద్యాప్రబోధ ప్రాచీనవేతనభరణాది వివిధాంశముల నిమిత్తము వినియోగించినంత ధనము సరాసరి అమెరికాదేశము నందొక్క ప్రబోధార్థమే వినియోగింపబడెను. ఇంతకు బాలుర పుస్తకభాండాగారములకు క్రీడా ప్రదేశములకు పాల డిపోలకు, సదరు మొత్తము నందొక కాసైన వినియోగించిన వారుకారు. అంతసొమ్ము వ్యయ మొనరించియుండినను ప్రజాహిత కార్యములందు తదితరాంశములకు వినియోగింపబడిన సొమ్మును పాటించి చూచినయెడల నది యత్యల్పమని సదరు శాఖాధికారి సూచించియుండు టెంతయు నాశ్చర్యకరమైయున్నది. శిశు సంరక్షణాలయాదుల యందమిత ధన వ్యయ మొనరింపబడుచున్నను అయ్యది సంపూర్ణ వ్యయాధిక్యమును నిర్ధారణపరుప వీలుగాదు గాని తదర్థము చాల వ్యయ మొనరింప బడుచున్నదనుటకన్న మరేమియు చెప్ప వీలుగాదు. ఈసందర్భము నిమిత్తము 1914 వ సంవత్సరమున వదాన్యులగు దేశీయులు 31357378 డాలరుల విరాళమును గ్రహించియున్నారు. వేయేల మ-రా-రా-శ్రీ రాక్ ఫెల్లర్ గారొక్కరే 11834900 డాలరుల విరాళ మర్పించియున్నారు. కీర్తికాములైన కార్నిగీ గారు 15 కోట్ల డాలరుల నొసంగియున్నారు. అమెరికాదేశమం దిటీవల జనాభాసంఖ్య ననుసరించి 102017226 గురు ప్రజలున్నారని తెలియుచున్నది. మనహిందూదేశమునందంతకు మూడింతలు హెచ్చుగ జనసంఖ్య యుండుట స్పష్టము. అట్లుండియు మనము మనబాలకుల నిమిత్తమే మాత్రము వినియోగించు చున్నాము. చెప్పకొనంగూడ నోండనంత యత్యల్పము. తలచినంత నది మనకే పరువు తక్కువయని తోచక మానదు. అయినను మనకిది యప్రస్తుతాంశము కావున నింతటితో వదలుదము.

పాలడిపోలు:- గొప్పగొప్ప నగరములయందు ప్రజలు క్రిక్కిరిసి యుండుటవలన లక్షలకొలది బాలకులు ప్రాణవాయువులేక, హాయిగ నాడుకొనుటకు తగినంత స్థలములేక త్రాగుటకు వలసినంత అప్పటమైన పాలు దొరకక సాధారణముగ చాల ప్రయాసపడుచుందురు. అమెరికా దేశమునకు గూడ నట్టి యవస్థ తప్పనిదై యున్నను, అందుండు బాలురకు మాత్ర మాలోపములను వారించుకొనగల సౌకర్యము లొనరింపబడి యున్నవి. నెదాన్ స్ట్రౌసు అను ధనికుడగు యూధ మహాత్ముడొకడు కొన్ని సంవత్సరములకు పూర్వము న్యూయార్కు నగరము బీదసాదల బిడ్డల కుచితముగ పాలను సప్లై చేయు కొన్ని డిపోలను నెలకొల్పెను. ఈయుద్యమము కొలదిగ సమారంభ మొనరింపబడినను యంతకంతకు నభివృద్ధి నొంది యీనగరమునం దితర ప్రాంతములయందున్న వారలకు గూడ తదభిప్రాయము రుచించుట వలన నిపుడా నగరమునం దెటువైపు చూచినను యిట్టి డిపోలనేకము లగుపడుచున్నవి. క్రమక్రమముగ తక్కిన పట్టణములయందును ప్రజల కాయభిప్రాయము సమంజసమని తోచుటవలన నిప్పుడా దేశమునందు పాలను శిశువుల కుచితముగ నొసంగు టొక జాతీయాచారముగ పరిణమించినది. ఇట్టి డిపోలు పారిశుభ్రతకు పెట్టినపేరులై యలరారుచున్నవి. గొప్పగొప్ప డిపోల యందు గోడలు నేలయున్నగునవి యెల్ల తెల్లని మెరుగారు యిటుకలతో స్వచ్ఛమైయుండును. సరంజామొత్తము నిర్మల రజతలోహమయమై యుండును. పాలను చలువరాతి భాండములయందైనను నిర్మలమగు గాజు పాత్రములయందైన నుంచి, మడ్డిదిగ బడిన యనంతరము తేరిన మంచిపాలను గొట్టముల ద్వారా పాత్రములయందు నింపుదురు. అచ్చట శిశువుల బరువు తూచుట కొకయంత్రము గలదు. స్వచ్ఛమైన తెల్లని చలువ యుడుపులు ధరించిన నర్సు (దాది) ఒకతె యందుండును. శిశువుల నచ్చటకు తోడ్కొని వచ్చిన యనంతరము వారివయస్సు, బరువు మున్నగు వివరములను సక్రమముగ రికార్డు చేయుచుందురు. శిశువులకు వారివారి దేహారోగ్య దార్ఢ్యాది పరిస్థితుల ననుసరించి పాలను అప్పటముగనో లేక నియమానుసారమొకింత నీరు కలిపియో త్రావనిచ్చి అనంతర మా తల్లులచేతికింటివద్ద బిడ్డలకొసంగ నిచ్చి పంపుపాలను కాచవలసిన విధము మున్నగు వివరములను చెప్పి పంపుదురు. మరల మధ్యాహ్న సమయమునకు కావలసినంత పాల నుచితముగా నొసంగుదురు.

శిశుసంరక్షణ విధానమును గురించి మూడు నాలుగు భాషలలో కరపత్రములను ప్రచురించి యుచితముగ పంచిపెట్టుదురు. కొన్ని డిపోలలో శిశువులకు వైద్యసహాయము నొసరించు నిమిత్తమొక మహిళాభిషజ్మణి ప్రతిదిన మొకటిరెండు పర్యాయములు వచ్చి వ్యాధిగ్రస్తులగు శిశువులను పరిశోధించి తగు నౌషధము వ్రాసి ఇచ్చును. అప్రకార ముచితముగ మందుల నొసంగు నిమిత్తమొక రసాయన శాస్త్రజ్ఞుడు నియమింపబడియుండును. తలిదండ్రులు చీట్లనాతనికి చూపునెడల ఆతడాయౌషధము నుచితముగ తయారుచేసి యిచ్చి పంపును. ఈప్రకారము లక్షల కొలది శిశువులు వ్యాధిభయము నుండియు అకాల మృత్యువుబారినుండియు ప్రతి వత్సరము సంరక్షింప బడుచున్నారు. ఈ విషయమున పక్షపాత నిర్బంధ మేమియును లేదు. నల్లవారైనను, తెల్లవారైనను, ధనికులైనను, బీదలైనను, యెవరైనను సరే సహాయ మర్థించిన మాత్రమున తక్షణము వలయు సహాయ మొనరింప బడును.

యూదులు వదాన్యులు సహాయము కోరినవారికి తప్పక సహాయము చేయుదురు. శిశువులకు పుట్టిన కొన్ని మాసముల వరకు వారి దేహతత్వాంగములను సుస్థిర పరచుకొను నిమిత్త ముచిత పోషణ ముండవలయును కావున వారికి తగినంత మంచిపాల నొసంగుదురు. ఇది కేవల మొక్క కారుణ్యాంశము మాత్రము గాదు. దేశాభ్యుదయమునకు జాతీయౌన్నత్యమున కర్తలగు ప్రజాసంఘాభ్యుదయమునకు ననుకూల సహాయ మొనరించి దేశము నుద్ధరింప బూనుటవలన, నియ్యది యత్యంతోత్కృష్టమగు దేశభక్తియే యనదగును. తదుపరి కొన్నాళ్ళలో జర్మనులు న్యూయార్కు విధానముల నవలంబించిరి. హెక్ బోక్ అను జర్మను ప్రముఖుడు బెర్లిను మహానగరము నందు బీదసాదలుండు ప్రాంతముల యందిట్టి పాలడిపోలను స్థాపించెను. తరువాత వియన్నా, ప్యారిసు నగరముల యందిట్టివి పొడసూపదొడగెను. ఈ విధమున యుద్ధాత్పూర్వము యూరపు ఖండమునందు వివిధపట్టణములలో శిశువులకు పాల నుచితముగ సరఫరాచేయుటొకింత విజయవంతముగ కొనసాగుచుండెను. కాని ఇంతకా ప్రాంతములయందు శిశువుల మరణ సంఖ్య మనదేశమందగుపడుచున్నంత దారుణ తరమై యుండలేదు.

ఆట మైదానము;

న్యూయార్కు మహానగరమునందును అమెరికా దేశమందును బాలుర కాడుకొను మైదానముల నిమిత్తము చాల శ్రద్ధవహించుచున్నారు. న్యూయార్కులో ప్రతివనరంగమందును కొంత భూమి బాలుర కాడుకొను నిమిత్తము అట్టెపెట్టి యుంచబడును. అచ్చట వారికి చిన్నచిన్న క్రతాలలు మున్నగు పరికరము లొసగుదురు. బాలురు వానితో చిన్నచిన్న మట్టికోటలు, మేడలు, నాకాశ్రయములు, గృహములు మున్నగు వానిని చేసి యాడుకొందురు. గొప్పగొప్ప నందనవనములందును బాలురాడుకొను నిమిత్త మూయలలు రంగరాటములు మున్నగునవి యుండును. గ్రామప్రాంతములయందు శిశువుల తలిదండ్రులు పనిపాటలకు పోవునపుడు వారు మరలి వచ్చునంతవరకు శిశువుల నాదరించు నిమిత్తము కొన్ని యాశ్రయములు నెలకొల్పబడి యున్నవి. అందు అనుభవజ్ఞులగు దాదులుం (నర్సులు) దురు. శిశువులు పరుండి సుఖనిద్ర చెందుటకు తగు పరుపులు మున్నగునవి యమర్చబడి యున్నవి. పాపము! పారిశ్రామికులకీపాటి సహాయము లేకుండు నెడల వారు చాల ప్రయాసపడుటయే కాక, శిశువులకును సముచితాదరణముండదు. నందనవనములయందు బాలురకు ఆటలు నేర్పుటకు మంచిమంచి కథలను చెప్పి వారల కుత్సాహ ముదయింప చేయుటకును సుశిక్షితులగు బాలప్రబోధకులు నియమింపబడి యుందురు. అట్టి ఆట మైదానములయందు బాలకుల క్రమ విధానముల త్యజించి సంపూర్ణ జీవితానుమోదమును హాయిగా ననుభవించుచుందురు. బీదసాదల బిడ్డలకు మధ్యాహ్న సమయమున కొంతపాలు, బిస్కట్టు, రొట్టె మున్నగు అల్పాహార ముచితముగా నొసంగుదురు

శిశు పుస్తక భాండాగారములు:—న్యూయార్కు పబ్లిక్ పుస్తక భాండాగారము లనేకములయందు బాలురనిమిత్తము ప్రత్యేక మొక యర యుంచబడును. అందు బాలురకొరకు చిన్నచిన్న కుర్చీలు, బెంచీలు, మేజలు, జారుకుర్చీలు మున్నగునవి యుండును. అందు, పదునైను సంవత్సరముల ప్రాయమునకు లోనివారగు బాలబాలికాజనుల కుపయుక్తమును నుత్సాహదాయకములునగు చిత్రపటములు, గ్రంథములు, వార్తాపత్రికలు మొదలగునవి యుండును. గోడలయందు మృగపక్షి వృక్షాది చిత్రపటములు వ్రేలగట్టబడియుండును. ఆగది యందు మంచిగాలియు వెలుతురునుండును. అంతయేల ఆభవనమునందా గదియంత గాలి వాటమైనది మరియొకటి యుండ దనవచ్చును. ఆ గదియందు నుండు ఉద్యోగి సక్రమ శిక్షితుడైన యొక యుపాధ్యాయుడై యుండును. అతడు బాలకులకు సమయోచితముగ సలహా యొసంగ నియమింపబడియున్నను వారికి మాత్ర మట్టి యభిప్రాయములు పొడసూపని విధమున, వారువారు చదువదగు గ్రంథములను, వార్తాపత్రికలను, వారికొసంగుచుండును. వారికచ్చట సందేహము లెవ్వియేని తోచిన యెడల నతడత్యంత ప్రియమార తత్సందేహాంశములను వివరించి నివర్తిచేయును. ఆగది యందల్లరి యేమియు లేకుండను గూడ నాతడే చూచుకొనును. వేయేల, ఆపుస్తక భాండారమును వారి యాట మైదానమును చూచినంత నది యొక గొప్ప క్లబ్ కానోపునని చూపరులకు తోచకమానదు. అక్లబ్బులో యెవరైన చేరదలచినయెడల వారి కుండవలసిన యర్హతయంతయు శైశవమే.

ఒక మనవి:—ఇంగ్లండు దేశమునందింతపనియు క్రైస్తవదేవాలయాధికారవర్గమువారు కొంతకు కొంత సాధించుచున్నారు. కాని మన హిందూదేశమునందు మన బిడ్డల నిమిత్తము మన మేమిచేయుచున్నాము? మనపూర్వులు మనకు బోధించిరి—మనమట్లు చేయుచున్నాము—ఇక మనవెనుకటి వారును అభివృద్ధి పొందవలయును. కావున నెవరికైనను బిడ్డలే ముందు తరములవారు. మనపూర్వులు, మనము, నింతవరకు కలగనుచున్న ఘనకార్యముల నిర్వహింప గల్గినవారును ప్రథమమున శైశవావస్థను దాటిరి. కావున ఇప్పటి మనశిశువులపట్ల మనమవశ్య మత్యంత శ్రద్ధ వహింపవలయును. వారు సాధింపవలసియున్నది మహాఘనకార్యము మనమిపుడనుభవించుచున్న జీవనానందమునకన్న నయ్యది యత్యంతానందదాయకమైనది. కావున తదర్థము మన మెంతటికైన సాహసించి సమస్త పరిత్యాగ మొనరించి మన బిడ్డలను మనను మించినవారుగ చేయవలయును. ప్రతిసంవత్స

రిము గోసంరక్షణాదులకు వేలకొలది రూప్యములను వ్యయ మొనరించుచున్నాము, కాని భావి జాత్యౌన్నత్యమున కాధార భూతులగు మన బాలకుల సంరక్షణార్థ మొక్కవంద రూప్యముల నింతవరకు వ్యయ మొనరించిన వారము కాము. దేశమాద్యంతము బాటసారులకు ప్రయాణీకులకు తగు సౌకర్యార్థము పూటకూళ్లు సత్రవులు మున్నగునవి వేలకొలది యున్నను మన సదయాంతఃకరణము నధికారయుతముగ జారగొనగల్గి భగవదాజ్ఞానుసార ముదయించియున్న మనబిడ్డల నిమిత్తము మనమేమియు వ్యయ మొనరింపకుండుట యనూనుపను కదా? ఆసేతు హిమాచల పర్యంతము దేశమందంతట నసంఖ్యాకములగు దేవాలయము లెటు చూచిన నగుపడుచున్నవి. కాని, మన యొక్కయు మనజాతీయుల యొక్కయు మహదాశయములనగి యున్న ప్రత్యక్షదేవాలయములవంటి మన బిడ్డల హృదయముల కానంద దాయకమగు నాటమైదానము కలయ వెదకినను గూడ గానరాదు గదా ఇంతయు కన్నులార చూచుచుండియు మనమింక నుదాసీనులమై యూరకుండదగదు. ఇదేసమయము తక్షణము మన దేశీయులందు వదాన్యులు తలిదండ్రులు తగు ప్రయాసవహించి మనదేశమునందున్న సందవనములందు బాలురకట్టి యాటమైదానములను నెలకొల్పి, తిండిలేక మృతినొందనున్న శిశువుల సంరక్షించు నిమిత్తము పాలడిపోలను స్థాపింప నుద్యమింపదగును.

వృత్తాంతములు, వ్యాఖ్యలు

ఇటీవల మంజూరు చేయబడిన సంస్కారణములలో బర్మాదేశములోని పౌరసభలకు (Municipal Councils) స్త్రీలను సభ్యులుగా నియమించు అధికారము ఇవ్వబడియున్నది. ఈ ప్రథమ అవకాశమును తీసికొని డాక్టర్ కింగ్‌స్లీ (Dr. C. Kingsley) యను సాహసవతి రంగూన్ పౌరసభకు సభ్యురాలగుటకు యత్నము చేసెను. ఈమె జనరంజకురాలై యున్నందున ఐదు వందలకు పైగా ఎన్నికాధికారులు ఈమెపరముగా దరఖాస్తులకు సంతకము చేసిరి. ఈమె ప్రయత్నమునకు మరెవరును స్పర్ధచేయక పోయినందున యామెగారు నిరాటంకముగా రంగూన్ పౌరసభకు నియమింపబడియున్నారు. బర్మాదేశమున కంతయు యామె ఉదాహరణముగా యేర్పడియున్నారని చెప్పవచ్చును. ఈమెకు మేము మాయమందానందము తెలియజేయుటయే గాక ఆ బాల స్త్రీల పరమున ఈమెగారు శ్రద్ధవహించి పనిచేయుదురని నిరీక్షించుచున్నారము.

డాక్టర్ కింగ్‌స్లీగారు (Dr. Kingsley) పురాతనమగు నొక బర్మాకుటుంబమునకు చేరినదై యున్నది. బాల్యమున నీమె మాల్మీన్ మరియు ప్రోం నగరములలో నివసించియుండెను. మొట్టమొదట ఈమె మాల్మిన్ గొర్నమెంట్ హైస్కూలులో చదువుచుండి పిదప బెంగళూరికి వెళ్లినది. ఇండియాదేశము నుండి వెనుకకు వచ్చిన పిమ్మట ఈమె రంగూన్ కాలేజీలో చదివి పట్టపరీక్షలో నుత్తీర్ణురాలైనది. పిదప కల్కత్తానగరమునకు వెళ్లి వైద్యపట్టపరీక్షలో తేరినది. తరువాత రంగూన్ నగరమున 1910 యవ సంవత్సరమున వైద్య వృత్తి నవలంబించి యుండినది. 1911-14 సంవత్సరములలో ఈమె లండన్ మరియు డబ్లిన్ నగరములలో చదివి మరికొన్ని పట్టపరీక్షలలో తేరినది. అనంతరము రంగూన్ కు మరల నేతెంచి అన్నిజాతులవారిలోను గొప్ప వైద్యచికిత్సకురాలై కావలసినంత ద్రవ్యమును సంపాదించినది. గత సంవత్సరము "స్త్రీధర్మ" సంపాదకురాలు ఈమెను రంగూన్ లో సంధించి యుండిరి. జనుల సేవకై యామెకుగల ప్రేమయు, నివేదనావృత్తియు చాల ఆశ్చర్యమును గలుగజేసినవి. రంగూన్ నగరములో ఈమెగారు సాంఘిక సేవకై చాల పనులుచేసి యున్నారు. వాటిలో పెద్దపేరుగల అనేక ఇండ్లను బాగుపరచుటయు, వేశ్యాగృహ నిరోధ చట్టము నేర్పరచుటయు ముఖ్యములై యున్నవి. ఆమె మితపానవాదియై యుండుటేగాక స్త్రీలకు "ప్రథమచికిత్స" మున్నగు విషయములలో నుపన్యాసములను సయితమప్పుడప్పుడు ఇచ్చుచుండెను. ఇట్టి స్త్రీల ఆస్టర్ ప్రభ్వీణిగారు (Lady A-tor) మా పత్రికలో మరియొకచోట ప్రచురింప బడియుండు వ్యాసములో చెప్పినట్టి "క్రొత్త చీపురులై" (New Brooms) యున్నారు. తాను పూనియుండు సంఘ పరిశుద్ధికార్యమును చక్కగ నిర్వహించుటకు వలయు దేహబలము ఈమెకు ప్రాప్తమగు గాకయని మేము ప్రార్థించుచున్నారము. ఏలయన ఎక్కువ పనిచేయుచుండు ఈమెకు క్రొత్తజనాభారిని తీసికొనుటలో చాల యెక్కువ శ్రమగలుగుట సహజమేకదా

బంగాళా శాసనసభవారు, తమ దేశమున వ్యభిచారవృత్తిని ఆపివేయు నిమిత్తము తేబడిన చట్టమును "సెలెక్టు కమిటీవారికి" పంపను ఏక కంఠముగా ఒప్పియున్నారు. ఇది చాల మంచిపని. ఇతరులను వ్యభిచారవృత్తికిదించి దాని మూలముగ జీవించుచుండు జనులకీ చట్టమువలన దండన విధింపబడును. వ్యభిచారమునకు సహాయపడు బండ్లుగలవారును, తన్నిమిత్తమై ఇండ్లను అద్దెకిచ్చు ఇంటి ఖామందులను, వ్యభిచార వృత్తికొరకు బాలికలను తెచ్చియిచ్చువారును యీ చట్టముక్రింద శిక్షింపబడుదురు. బాలికలను వ్యభిచార వృత్తికి తెచ్చి యిచ్చువారు తమ దేశమునుండి వేరు స్థలములకు పంపబడు శిక్షను విధింపబడుదురు. ఇట్టి వారు నాగరికజనాంగమున నివసించుటకు ఆర్హులుకారుగాన వారికిలాటి శిక్ష తగుమైనదనియే చెప్పవచ్చును. వ్యభిచార వృత్తికి దేబడిన బాలిక 16 సంవత్సరముల వయసులోపల నున్నచో కోర్టువారు "బంగాళా బిడ్డల చట్టము," క్రిందవారిని 18-సంవత్సరముల వయసు వచ్చుదాక తమ యాధీనమున నుంచుకొనవచ్చుననియు, అట్టి సంపాదనవలన జీవించువారికి ఇకను కఠిన తరమైన శిక్షను విధించవలయునని యు సెలెక్టు కమిటీవారు శిఫార్సు చేసియున్నారు. పురుషులకు జుల్మానాను విధించుటకంటె పేములో కొట్టు శిక్షను విధించుట మంచిదని వారు అభిప్రాయపడియున్నారు. పేము దండన స్త్రీల మగు మా మనసుకు సమాధానకరముగా లేదు. వ్యభిచారమునకు తోడ్పడు పురుషులను జన సంఘమునుండి వేరు చేయుట లేక విదేశమునకు పంపివేయుట మంచిదని మా యభిప్రాయము. కల్కత్తాలో 38000 స్త్రీలు వ్యభిచారవృత్తి యందున్నారనియు ప్రతి

సంవత్సరము సుమారు 1200 బాలిక లీవృత్తికి చేర్చబడుచున్నారనియు కల్కత్తా పౌరసభాధ్యక్షు లానతిచ్చి యున్నారు. ఈ వృత్తినుండి మరలింపబడిన బాలికలను కాపాడుటకై ‘‘కన్యకా రక్షణాలయముల’’ ను యేర్పరుచుట అత్యావశ్యకము.

జూలై 20వ తేదీన బెంగళూరు మహిళాసేవా సమాజములో మిసస్ ఎ. శ్రీనివాసయ్యంగారి అధ్యక్షతక్రింద కమల, కస్తూరి బహుమానముల నిచ్చునిమిత్తమై యొక సభ జరిగినది. 350 కి పైగా స్త్రీలు ఆసభలో సమావేశమై యుండిరి. కొంచెముసేపు గానము, పిదప మహాభారతము నుండి ఒక అధ్యాయము చదవుటయు జరిగిన తరువాత అధ్యక్షురాలు శ్రీమతులగు ధనలక్ష్మి, ఆర్. కమలమ్మ అను కన్యకలకు వెండి గిన్నెలను బహుమానముగా ఇచ్చిరి. ఈబహుమానములను ఎ. కె. సంకయ్యగారును, యం. కృష్ణమూర్తిగారును గతించిన తమ కుమార్తెల పేరట యేర్పాటు చేసియున్నారు. వీరు సమాజముయొక్క కృతజ్ఞతకు పాత్రులై యున్నారనియు, వీరి దానము సమాజముయొక్క పురాణకాలక్షేపములకు క్రమముగ వచ్చు కన్యకలకు చాల ప్రోత్సాహకరముగా నున్నదనియు, ఇతర స్త్రీ పురుషులు సయితమిట్టి బహుమానముల నేర్పరచినచో చాల సహాయముగ నుండుననియు అధ్యక్షురాలానతిచ్చిరి.

1923-వ సంవత్సరం జరిగిన పరీక్షలో యీ సమాజపు పాఠశాలలో మంచి ఫలము కనబడియున్నది. ఇంగ్లీషు లోవర్ సెకండరీ పరీక్షకు 7 గురు బాలికలు పంపబడి 5 మంది తేరియున్నారు వారిలో నొకరు మొదటి తరగతిలో తేరియున్నారు. కన్నడ లోవర్ సెకెండరీ పరీక్షకు 11 బాలికలు పంపబడి 9 మంది తేరిరి. వారిలో నొకరు మొదటి తరగతిలో తేరియున్నారు. ఈసమాజపు పాఠశాలలో పూర్వము చదువుచుండి విద్యార్థినీ వేతనమును పొందుచుండు శ్రీమతి. టి. కావేరమ్మ S. S. L. C. పరీక్షలో తేరియున్నది. వేతనము పుచ్చుకొనుచు మంత్రసాని (Midwifery) పరీక్షకు చదువుచుండిన శ్రీ సంపంగి లక్ష్మమ్మ అనునామె అవృత్తియందు సరియైన శిక్షణనుపొంది తేరియున్నది.

మదరాసులో స్త్రీలకుగాను యేర్పరచబడు ‘‘సేవాసదనమునకు’’ వినియోగించు నిమిత్తము లేడి విల్లింగ్డన్ (Lady Willing-don) ప్రభ్విణిగారు 250-రూపాయిలను మహిళా భారతీయ సమాజమునకు ఉదారమనస్కులై ఇచ్చియున్నారు. ఈ సదనము ‘ఆనందాశ్రమ’’ మను కట్టడమున నుంపబడియున్నది. ‘‘శిశుస్వాగత నిలయము’’ బహు జాగరూకతగా యేర్పరచ బడుచున్నది. స్త్రీలకు వేరువేరు విషయములను నేర్పించుటకు తగిన తరగతులు యేర్పాటులోనున్నవి. బెత్తపు పనులను నేర్పించు తరగతి స్థాపింపబడియున్నది. ఒక భౌతికశాస్త్రవేత్తచే యొక అల్లిక యంత్రము (Knitting Machine) యీ సదనమునకుచితముగా నివ్వబడియున్నది. దీనివలన సేవాసదనమునకును అల్లకపు పనిచేయు స్త్రీలకును ఆదాయము వచ్చుట నిశ్చయము. ఒక కుట్టు యంత్రమును (Sewing Machine) అక్షర యంత్రమును (Tpye writer) సమాజమునకు ఎవరైనను దానము చేసినచో చాల కృతజ్ఞులుగా నుండెదము. అలప్పైలోని చాప అల్లుకార్ఖానావారు సేవామందిరమునకు వలయుచాపల నల్లించి ఇచ్చెదమని వాగ్దానము చేసియున్నారు. అపరాహ్ణమున సేవాసదనములో జరుపబడు విద్యాశిక్షణల తరగతులకు సులభముగా వచ్చి పోవునిమిత్తము మైలాపురం కొలను నుండి సదనమునరకు మోటార్ బండి సులభ చార్జికి వచ్చులాగున ప్రయత్నము చేయుచున్నారము. ఈ యేర్పాటులు పూర్తి జారికి వచ్చినపిదప ఈసదనమునకు ద్రవ్యసహాయము చేసినవారికిని, ఆమోదకులకును, సామాజికులకును నొక యుపాహారయుత్సవము (At Home) ఇవ్వబడును. శిశుపరీక్షకు డాక్టర్ ముత్తులక్ష్మిఅమ్మ గారును, సదనవాసిరాలై సమస్తకార్యములను చూచుకొనుటకు మిసస్ లక్ష్మణరావ్ గారును ఒప్పుకొనియున్నారు. వీరిసేవ యీసమాజమునకు లభించియుండుట గొప్పభాగ్యము. ఎవరిసహాయమువలన స్త్రీల నిమిత్తమైన యీ యుద్యమము మదరాసులో సాధ్యమాయెనో ఆద్రవ్యసహాయకుల పేర్లు, సహాయమొత్తము, ఈదిగువ కనుపరచబడియున్నది.

STRI DHARMA

The best paper for advertising Everything that women need

Also, as the Journal is circulated in England, America and Australia, it is a good medium for advertising silks, brass carving, etc., and all Indian goods that are so appreciated in foreign lands.

ADVERTISEMENT RATES

Page.	One Insertion.	Twelve Insertions.
Full.	Rs. 10.	Rs. 100.
Half.	Rs. 5.	Rs. 50.
One-fourth.	Rs. 2-8	Rs. 25.
A Line.	As. 6.	Rs. 4